



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume 46, No. 11

September, 1932

THEODOR HERZL THE MAN

***The First Account of an Unpublished
Diary Kept by the Great Zionist
Leader When He Was In
His Early Twenties***

By Joseph Leftwich

And Other Features

\$1.00 A YEAR • 10¢ A COPY

Announcement Extraordinary

THE B'NAI B'RITH MAGAZINE takes pleasure in announcing that, beginning with the next issue, which will be a Holiday Number. Mr. Ludwig Lewisohn will make his first contribution to these pages. It will be a novelette, entitled "By the Rivers of Babylon," and will be serialized, running through five issues.

IT is an absorbingly interesting piece of Jewish historical fiction, based upon facts, and written only as the great master himself can write. No one will want to miss it who has read "Upstream," or "Israel," or "The Island Within," or "The Last Days of Shylock," or "The Golden Vase," or any of the other brilliant works of this outstanding Jewish writer of modern times.

IN addition to the first installment of Mr. Lewisohn's novelette, the October issue of the B'nai B'rith Magazine will contain important and interesting articles by

Norman Bentwich

Nahum Sokolow

Israel Cohen

Bernard G. Richards

Philip L. Seman

and others.

WHY NOT SUBSCRIBE NOW?

Only \$1.00 per annum

B'NAI B'RITH MAGAZINE 70 ELECTRIC BUILDING

CINCINNATI, OHIO

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

Alfred M. Cohen, Editor
Dr. I. M. Rubinow, Managing Editor

Edward E. Grusd, Assistant Editor
Alfred Segal, Associate Editor

Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

VOLUME 46

SEPTEMBER, 1932

NUMBER 11

EDITORIAL COMMENT

The World Jewish Conference

THE World Jewish Conference was held at Geneva according to schedule, despite the protests of a vast majority of the representative Jewish bodies in those countries throughout the world in which Jewish influence counts. Up to this writing the names of only a few of the organizations which sent delegates have been given to the public. Reports of the conference furnished by the press make one feel that one is reading of a meeting of the American Jewish Congress held away from home. The well-known sad plight of our coreligionists in all too many lands was re-articulated and a resolution was adopted to hold a World Jewish Congress somewhere in Central Europe not later than the summer of 1934, and a committee was named to make arrangements for it.

A good many things are likely to happen between now and the summer after next. Two years, especially in the hectic period in which we are living, are apt to bring changes which the most sagacious among us are incapable of forecasting. Our prayer is for a better day—may it come speedily. If a better order does not come, it may be wise and well to council together. But if we confer, it must be after all upon whom we can rely to help reshape the disorder, are agreed that a conference is for good. Setting a date for it now is only a gesture—at best a harmless gesture.

* * *

The Commercialized Synagogue

AS Rosh Hashona approaches the Jewries of various of the larger cities take steps against the commercialized synagogues which spring up at this season.

These are an old racket by which the holy days are made to yield profit to the promoters. Between holidays they are small showmen, sideshow barkers in the circus, followers of the county fairs. The holy days are only another racket for them.

At the approach of these holidays they go about renting conveniently located theatres and halls in Jewish districts. They hire unemployed chazanin for the services, though if one be a chazan of some repute, he may share in the gate receipts.

A ticket office is set up and tickets are vended for

\$5.00 to \$10.00, the higher the fee the closer the purchaser is permitted to sit to the holy altar during the season of the holidays. A scroll of the law and other synagogue equipment are rented.

A congregation of 500 thus recruited is regarded as excellent business, netting some \$2,000, a profit not to be scorned by small showmen. The holidays over, the synagogues are dismantled, the rented scrolls are returned to the owners.

This discreditable practice profits from the fact that in the large cities the established synagogues are overcrowded on the holy days; there is no room for unattached Jews, often people who can not afford the price of a yearly membership in a synagogue.

It is proper for the Jewish leaders of the large cities to denounce the commercialized synagogue, but these will continue to flourish as long as no decent provision is made for those Jews whose slender means bar them from dues-paying membership in the established synagogues.

It seems to us that it is the function of the organized Jewries of the large cities to see to it that no Jew is without a place for worship on the holy days. To this end these Jewries might themselves establish temporary synagogues to which the worshipper would contribute whatever he could afford to pay.

There is sneering for the Rosh Hashona Jew, but he deserves a certain respect. Consider him: All year he wanders rather far from the faith; the synagogue knows him not. Then in a certain season his soul hears a summoning. . . . Remote voices from his childhood, ghostly voices of his history. . . . And his footsteps turn toward the synagogue.

* * *

The Everlasting Scapegoat

THERE is nothing new in the Hitler politics of blaming domestic disasters on Jews and nothing new in a distraught people eagerly falling on the Jew as scapegoat.

In the Margolis and Marx "History of the Jewish People," one, on turning the pages to the year 1348, finds this: "The Black Death, that terrible epidemic, essentially the same as bubonic plague . . . carried off more than one-third of the population (of Europe). In the

credulous and superstitious minds of the terror-stricken masses the notion arose that the Jews were causing the disease by poisoning the wells and rivers which supplied drinking water. . . . Stories were circulated concerning a universal plot on the part of Jewry to destroy the Christians. It was fabled that the conspiracy originated in Toledo, the capital of Castile, and that in Southern France certain Jews were commissioned to compound the poison and have it conveyed to all parts of Christendom. The ingredients of the poison were supposed to be spiders, lizards, frogs, human flesh, the hearts of Christians mixed with the dough of sacred hosts."

By reason of their abstemious habits and the segregation which was imposed on them the Jews suffered less from the ravages of the disease than non-Jews; this fact lent credence to the report that the Jews were the authors of the plague.

In many a city in Germany, as well as elsewhere in Europe, it was decreed that the only way to make an end of the disease was to kill Jews; by order of city councils a slaughter of Jews was instituted. In the city of Strassburg 1,800 Jews were burned alive in the Jewish cemetery in one day in the year 1348.

In the year 1932 there is economic devastation instead of plague. And in place of Jews fomenting deadly poisons with which to destroy Christendom, distressed peoples are told of super-governments of Jews conspiring to destroy nations and take control of the world. In place of making rid of Jews by fire, the more refined Jew-haters of our period purpose to nullify them by political ostracism, to starve them to death by economic boycott; to the end that depression may be cured.

And that which the benighted people of the year 1348 found easy to believe is as easily believed by millions in the year of light, 1932.

* * *

Maranos in the United States

"OH," he said to us, "we are Maranos."

He was startling. We knew the Maranos who were secret Jews in medieval Spain and Portugal; we had just read of secret Jews who live furtively in Persia. But this man lived in New York.

"Yes, we are Maranos," he went on. "You would never guess by my name that we are Jews. I used to be Rosenbaum. Well, I gave that up when my boy determined to be a physician and enter a certain renowned medical college. They have a quota against Jews there and Rosenbaum would have been fatal to his fortunes. Another son studied to be an accountant and what opportunity would there be for him in the large industries that do not want Jews in their offices? He dropped the practice of Judaism from the eyes of his employers, and the holy days, in the observance of which he was brought up, find him at his office. In the records of the personnel manager, he is a Universalist, a religion which he could offer without too great a strain of his conscience. Anyhow, it satisfied the Christian spirit of the personnel manager.

"My daughter was trained for school teaching and her ambition was to teach in a fashionable private school. The employment agency that supplies teachers for such schools was careful to ask to what religious communion she belonged. My daughter answers she is a Unitarian, a compromise which her conscience accepted with re-

TABLE OF CONTENTS

Editorial Comment	321
Theodor Herzl the Man, by Joseph Leftwich.....	324
Is Farming the Way Out? by Gabriel Davidson....	326
A. Raymond Katz's Symbolic Art, by J. Z. Jacobson	328
Palestine, by Mrs. Estelle M. Sternberger.....	330
A Southern Jewess Speaks Up, by Jane Lehrner..	332
A Great Conductor Comes to America, by Haynes A. Gilbert	333
A Cross Section of Jewish Life.....	334
Jewish News from Many Lands, by David Goldberg	336
The President's Page	337
What Jews Eat, When, How and Why, by Leon Spitz	340
The Printed Page.....	343
News of the Lodges.....	345
Among Our Contributors.....	349
Across the Seas.....	350
Our Readers Have Their Say.....	351
Humoresque	352

luctance. She obtained a good position, but her mother and I dare not go visiting her in school, though on several occasions we have driven through the town en tour; for both of us look somewhat Jewish, a facial aspect that our children do not share with us.

"On Pesach the family (including my daughter, her Easter vacation happens to fall at that time) get together for Seder observance, far from the eyes of the dean of the medical college and of the personnel manager and of the head-mistress of my daughter's school. We are free people again, for the moment released from the economic pressure that makes us Maranos; free people, celebrating freedom from the Egyptians and momentary freedom from current prejudices."

He spoke with the bitter smile that is sometimes seen in masks of tragedy.

* * *

Dr. David Philipson

WE congratulate Dr. David Philipson, seventy years old in August. . . . A great Jew, a lofty personality, a noble citizen.

He is the nearest living link to the spirit of the saintly Dr. Isaac M. Wise, the prophet of Reform Judaism in America; for he is the last survivor of the first class of the Hebrew Union College of which Dr. Wise was the founder.

In his venerable self Reform Judaism takes the melior character of a traditional religion. He has been the outstanding champion of the purely religious concept of Judaism.

To him Judaism has been a holy way of life and in all his days he has taken issue with Jews who have taught that the Jewish way of life is toward a national destiny.

To him to be a Jew is to be one who is the heir of prophets, the possessor of a body of ideals which, by his works as a citizen, he must offer to the common good of the country in which he lives.

That his teaching has not fallen on deaf ears has been made evident by the notable position of the Jews in the public life of Cincinnati where Dr. Philipson has preached for 44 years. In that city Jews who grew up under this teaching of Judaism stand foremost as the banner-bearers of those ideals by which Cincinnati has gained a great name for civic righteousness. Jews have been the prophets of a new order that not only has lifted up a city but also has served as an inspiration to all cities that lie helpless in the slough of corruption. In these Jews Dr. Philipson has seen the fulfillment of his teaching.

In Dr. Philipson's city little of anti-Semitism is seen; the Jew is honored in him. These many years, to non-Jewish eyes, he has been the embodiment of the Jewish people of the city who in popular esteem have been given to share something of his character.

Happy he is to have been permitted to come to ripe age gracefully, in full vigor, his prophetic voice undiminished, still a tower of strength in American Judaism.

* * *

Another Depression

IT is written in the fifth chapter of Nehemiah: "And there was a great cry of the people . . . 'We, our sons and our daughters are many; therefore, we take up corn for them that we may eat, and live.'

"Some also were that said, 'We have mortgaged our lands, vineyards and houses that we might buy corn, because of the dearth.'

"There were also that said, 'We have borrowed money for the king's tribute, and that upon our lands and vineyards.'

"And, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already; neither is it in our power to redeem them, for other men have our lands and vineyards.'

"And I was very angry when I heard their cry and these words.

"Then I consulted with myself and I rebuked the nobles and the rulers, and said unto them, 'Ye exact usury, everyone of his brother.' And I set a great assembly against them.

"And I said unto them. . . 'I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards and their houses; also the hundredth part of the money and of the corn, the wine and the oil that ye exact of them.'

"Then they said, 'We will restore them and will require nothing of them; so will we do as thou sayest.' Then I called the priests and took an oath of them, that they should do according to this promise."

It seems to us that something quite similar recently has occurred in the modern world, and in a similar way the rulers have been moved toward making an end of today's depression. We need but substitute reparations for usury and the bondage of the German people for the bondage of Jewish sons and daughters. In place of the prophet the conscience of mankind spoke, and the rulers of the world listened. . . . "We will restore them and

will require but a small portion of the vast sums we have demanded and even that we will require conditionally."

The justice of the Jewish prophet is seen to be the heart-beat of mankind.

* * *

A Retreat from the Torah

IT was with breaking hearts that Jewish merchants on the Nalewski street in Warsaw, Poland, came to the sad conclusion . . . In all their days and in the days of their fathers the Sabbath had been holy; in the Sabbath had been refreshment for their souls.

And now the merchants of the Nalewski had assembled to determine what to do with the Sabbath. It was as if they had assembled to decide on the fate of the sun or the moon or any other good of the earth.

Business had fallen into dreadful depression for all the Poles, but particularly for the Jews. If the non-Jewish Poles profited meagerly on six days of business, the Jew had only five in which to scrape together the few zlotys that are his portion. For the Jewish merchant of the Nalewski kept his store closed not only on his own Sabbath, but also on the Christian Sabbath, in accordance with the law.

So business had come to a sorry pass. What to do to escape bankruptcy? With aching affliction of the spirit they approached the hideous alternative. It was like tearing out the substance of their hearts.

Sadly they came to the decision. They lifted their hearts to the Most High to witness their distress, to consider the dire need that had brought them to this, to forgive them.

But other Jews in Warsaw have arisen to defend the Sabbath, to demand that the Nalewski shops stay closed on the holy day. . . . "Between losing a business and losing the Torah can there be any question?" ask they. "To lose a business is better. Bankruptcy is better."

* * *

"B'nai B'rith is Definitely Representative"

THE *American Hebrew and Jewish Tribune*, editorially praising the communication of President Alfred M. Cohen, addressed to President Bernard Deutsch, of the American Jewish Congress declining its invitation to join in calling a World Jewish Conference at Geneva, paid compliment to B'nai B'rith in the following glowing and withal thoroughly truthful lines:

"B'nai B'rith is the one international Jewish organization that is definitely and authoritatively representative. Unlike the American Jewish Congress and the American Jewish Committee, membership in B'nai B'rith means a voluntary act on the part of each Jew who joins the Order. There are fixed annual dues, local lodges, and district organizations. America has seven such districts, the countries overseas eight. The Executive Committee is composed of representatives elected, not appointed, by each of these Districts. When the President of B'nai B'rith, therefore, polls his Executive Committee on a proposition and gives utterance to the viewpoint of this committee, he speaks as a representative of an international Jewish group and with an authority that is inherent neither in the American Jewish Congress nor in the American Jewish Committee."

Theodor Herzl the Man



THEODOR HERZL

IN writing of Hans Herzl in the B'NAI B'RITH MAGAZINE a little while ago, I had something to say of a manuscript diary of his father's, the great Theodor Herzl, in which that legendary giant had poured out his soul in a flow of wild despair and self-reproach, strangely paralleling some of Hans Herzl's own frantically despairing writings.

"What irony!" we find Zangwill's "Prince," his "noblest soul in Judah," "the captain of our strife," writing in this diary, "some people of my close acquaintance believe in me, and I can't do it! Talented fellow, man of inspiration, they say, speaking of me. They do not know how much misery and anguish and despair this rising young man carries about with him under his waistcoat, invisible to them—doubt and despair. An elegant doubt, a scented despair, so that even Heinrich Kana (the chum of his youth) who is sometimes able to look under the waistcoat, does not believe that it is real."

Hans Herzl once said to me of his father's published diaries, those three stout volumes that are a Zionist treasure-house, that they are not completely sincere, since they convey an impression as if Herzl had no life outside of Zionism, that he had not lived and felt outside his Zionist activities, as if he had no personal loves and hates and fears and tor-

Few Are Aware That the
Great Zionist Leader,
Long the Symbol of
Brilliance and Precocity,
Wrote an Unpublished
Diary During His Twenties,
Which Shows He Was
Filled With Doubts and
Fears During
His Youth

By JOSEPH LEFTWICH



JULIE NASCHAUER HERZL

ments, only those of his movement. This unpublished diary goes to the other extreme, and is concerned almost exclusively with the soul of the man Theodor Herzl.

It is a small, slim, black-bound volume, covering a period of about five years, from 1882 to 1887, all of them years before he had emerged into Zionism, although the Jewish question had already engaged his mind.

In one of his earliest entries, in the first year, 1882, we find him conducting a heated argument with the anti-Semitic philosopher, Karl Duehr-

ing, because of his book on the Jewish question. "An infamous book, unfortunately too well written," is his verdict on it.

This was Herzl's first reaction to the Jewish question, to which he refers in the introduction to his published diaries, written in Paris thirteen years after, in 1895—"When did I begin to concern myself with the Jewish question? Probably since it arose, certainly since I read Duehring's book. One of my old notebooks, now packed away somewhere in Vienna, contains my first observations on Duehring's book and the (Jewish) question. I had no paper yet at that time in which to publish my writings—I think it was in 1881 or 1882; but I know that often I still say some of the things that I wrote down there. In the course of the years the question plagued and worried me, tormenting and making me miserable. The fact is that I returned to it constantly whenever experiences, my personal sufferings and joys let me ascend to the general."

The diary of which I speak is the very notebook to which Herzl refers in this passage, and it contains the whole of his reaction to Duehring's book which had so roused his ire.

How the notebook "packed away somewhere in Vienna" came to be among Hans Herzl's effects, where I found it, is a long story into which I shall not enter now. What is im-

1932 SCOOP

IN publishing this article, the B'NAI B'RITH MAGAZINE presents its readers with the biggest scoop of 1932 in Jewish journalism. For many years, few persons have even been aware of the fact that Theodor Herzl had written a diary during his youth, since it never was published in any language, and even to this day remains in manuscript form. The nature of the diary is even more remarkable, as this article clearly demonstrates by liberal quotations from it. A legal controversy is now in progress between the Herzl Archives in Vienna and the Vilna Institute concerning ownership of the valuable document, but negotiations are nevertheless being carried on by the latter to find a suitable publisher for it. It will probably be many months before the diary is published.—EDITORS.

portant is that it appears to have been handed to him after his father's death, so that he should see how his father, too, had once suffered from those terrible fits of depression and disillusionment to which he was subject, in the hope that he would learn from it that they could be overcome. The question of the ownership of the diary is at present in dispute, and its final destination is not yet decided. It may not remain where it is at present (it seems reasonable to claim that it should be returned where Hans obtained it) but now the book is in the possession of the Vilna Yiddish Scientific Institute with whose permission I am enabled to reveal some of its contents before they are made generally public. In whichever Jewish institution the notebook ultimately finds its home, its contents surely should be known to the Jewish public, for the new light that they shed on the life and soul and the emotions that stirred one of its greatest heroes in the days before he had yet found himself. What Carlyle said of David is equally true of Herzl and of all earnest human souls struggling faithfully towards what is good and best—"Struggle often baffled, sore baffled down as into entire wreck; yet a struggle never ended; ever with tears, repentance, true, unconquerable purpose begun anew, now fallen deep-abased; and ever with bleeding heart to rise again, to struggle still onwards."

Pessimistic at 23

Theodor Herzl was 44 when he died. Exactly half-way through his life, at the end of his 22nd year, on May 2, 1882, beginning the second half of his life (and since Herzl crammed so much achievement into his 44 years—he wrote his "Jewish State" and launched the Zionist movement in his thirties, and the First Zionist Congress met before he was out of his thirties—he must have been at 22 much older than his years) he makes a typical entry in this diary of his: "As it is my 23rd birthday today, I want to say a few words to myself on this 'festive' occasion. I cannot congratulate myself that I have attained the slightest success so far. It would have been nothing extraordinary if at 22 I had placed my foot on one of the rungs of the ladder. Not immortality! Honestly, and without affectation, I can say to myself that I am not one of those who will ever rise to a position of note among the great spirits of our time. It would indeed be pitiable if a thing

so little could achieve that. I have no more illusions about myself, or (since this remark is probably itself an illusion) only very few. Twenty-two years! And so terribly little done! Nothing at all towards a great work. Without minimizing my capacities in the least, I feel that I have no great work in me. I am perhaps more talented than some people believe me to be, but I am also much lazier, and more inclined to sheer indolence than others imagine."

Like Father, Like Son

Forty-four years later, the whole of Theodor Herzl's span of life after, his only son, Hans, was writing of his own "floundering helplessness," and contemplating "throwing up the sponge," as he before long did, and it is startling to find Theodor Herzl, too, writing in similar vein, constantly of "disappointment and disillusion." "I am tired, dispirited, hopeless," he confides to his diary. "I go out into the world with little hope. Bah! Is this miserable life worth it?" "One is filled at times with such wild disgust that one would like to hurl this empty life away. A leap into nothingness might perhaps be best." "The heart empty of hopes, the brain empty of thoughts, the pocket empty of money, and life empty of poetry." "No ray of sunshine falls upon my road. I see no aim before me. No flower blossoms on my way. I can write no more. Even the white pages in front of me revolt me. My writings only evoke disgust. No love in the heart, no longing in the soul, no hope, no joy." "Outwardly I grow in the estimation of my acquaintances, old and new, and inwardly I am a despairing, unhappy loon. Death and pestilence, will it always be so! Success will not come. And I need success. I thrive only on success." "When I think that this may go on year after year, that I shall probably rise gradually in the estimation of the world, and in my own soul become ever more disconsolate and unhappy! Who knows how many envy me! And I feel as miserable as a dog! I am becoming a disillusioned, disappointed man. The device, the motto that describes my present state is 'desenchante!'"

What worried Herzl that he so despaired? His literary success did not come quickly enough. He had begun to fear that it would never come, that he would never do anything big. He went in for a literary competition, and failed, and when he read the winning feuilleton, and found it

"nothing extraordinary" and that his own must have been less good, he cried, "Break your pen, poor devil! Not even honorable mention! I have failed ignominiously! Who knows how many dozens rank in front of me! I did the best of which I was capable. I worked as hard as I could. That proves to me that I cannot write, I cannot do anything. I am—no, not an idiot, but a mediocrity, lazy, and incompetent, who thinks he can write. I am neither the first man nor the last whose belief in himself exceeds his ability. After this evidence of my incompetence, the wisest, most honest, and most decent thing I can do is to leave literature to others. The unlucky poet may yet become an average lawyer. But it hurts."

Two years later, in 1884, he is still writing feuilletons. "The good ones are rejected, the bad ones accepted, and yet not printed. And all through the endless mornings I write protocols as a practicing lawyer in the criminal court." He is also writing plays—"I am starving for success," he writes.

The following year (1885) Herzl had a success. His play "Tabarin" was "performed in New York. The Corn Exchange and the *Jours fixes* congratulate me," he notes. "Ubah!" he proceeds, gloomily. "Mother's Son" (another play) is not accepted anywhere. A new year begins. Pah! One is in it, and one stumbles on. Bah!"

Meets Future Wife

But things begin to move now. In the next few months Herzl has met Julie Naschauer, who three years later became his wife, and he records that he is "in love! Incredible! She loves me! A drop of sweetness in the bitter throat of inconsolable, unsuccessful striving!" "She would make a sweet, good, tender, loyal wife," he pursues.

But success has not yet come. He reckons it will take three more years. He must have success first, a "nest for the golden bird." And meanwhile he fears that he must not yield to temptation, "must not turn her head," because "nothing can come of it." "I shall have to cure her of me. Precisely now, when I am so fond of her. I shall have to hurt her a little, so that I do her no hurt. But she was so refreshing to my famished heart."

In a few days the plan to pretend that he was indifferent to her had

(Continued on page 338)



The scene of an Annual Field Day of Jewish Farmers in the well-known Toms River, N. J., poultry district. They are assembled in front of their own synagogue and community center.

Is Farming the Way Out?

By GABRIEL DAVIDSON

THE American economic machine seems to be out of gear. Industry and agriculture alike have felt the shock that has rocked the very foundations of our vaunted economic structure. A great deal of pessimism about farming prevails, a pessimism which is not entirely unjustified. Yet, without wishing to underestimate the seriousness of the situation, it is just possible that we are painting the picture in too somber hues. When we talk about the

farm depression we refer mainly to grain, live-stock and cotton—not that other branches have been immune, but that they have not been hit nearly as hard as these three staples.

Again, the effects of the slump have been felt by the farmers in the hinterland much more severely than by those near large centers of population. Jews pursue all types of farming and are found in practically every part of the United States. But the bulk are engaged in dairying, poultry, fruit, truck and mixed farming,

and are located not far from metropolitan centers, near the best markets. This accounts for the fact that Jewish farmers have been able to maintain themselves during these distressing years and that relatively few defections have occurred.

There is no authentic data that can be used as a comparison between the conditions on the farm and those in the city. But from my vantage point, coming in contact as I do, with farmers on the one hand, and with city folks thinking in terms of the farm



The happy Vinokur family of Vernon, Conn., in their flower garden near the greenhouse where Mr. Vinokur raises the plants for his acres of vegetables.



Isidore Perlman and his helpers grow a variety of excellent vegetables on his farm near Liberty, N. Y., where, according to the uninitiated, Jews are supposed to be boarding-house keepers and nothing else.

On the other, I cannot escape the conclusion that farmers, beset with trouble though they may be, are not nearly so badly off as many small, even some big, businessmen in the city, surely better off than the average urban worker. Farmers may not be able to indulge in luxuries, some may be barely meeting their necessities, but they do not have to resort to bread lines and block aid. Farm equities may have dwindled or vanished, farmers may be in debt, but they are not in constant dread of losing their jobs, nor made dependent upon work at a wage barely enough to keep body and soul together.

Since existing Jewish farmers have by and large been able to stand up under this terrific strain, it is fair to assume that farming may offer a haven to numbers of Jews who have been displaced or declassed by technological processes or economic or social forces. This does not mean hastily conceived, hurriedly devised, mass colonization. I cannot sub-

The Honig brothers in their field of cabbages near Albany, N. Y. Since their father retired, they have been working the farm which he bought and renting three additional farms. They are the largest vegetable producers in their section.



sense that it requires a capital investment for plant, equipment and operation. The number who possess sufficient means to undertake the venture is small. Credit in the amount and on the terms needed is far from adequate if recourse must be had to the usual lending agencies. The only way in which Jews can be placed on farms in appreciable numbers is through the extension of credit by an agency which can afford or is willing to assume larger risks, charging such loss as may result from the increased hazard against the general cost of building up a Jewish agrarian class. But such loss would, in my opinion, be more than offset by the saving in costly forms of relief which country life may obviate, and more than compensated for in the general good which a strong agricultural element would bring to American Israel. This is the principle on which The Jewish Agricultural Society operates. Unfortunately, its resources are far from adequate to establish any large number of new farmers and at the same time carry existing farmers over this crucial period.

In addition to capital, planning is necessary. Much has been heard lately about effecting a closer combination between farming and industry. Owen D. Young and Henry Ford have advocated the planting of industries in farm districts. Governor Roosevelt has proposed moving city workers closer to the sources of food supplies. The Jewish Agricultural Society has for a long time encouraged an agro-industrial plan of settlement and within the last few years has taken concrete steps to put it into practical operation. The cost of any large scale removal of industries to a rural area would be prohibitive. Besides, industry is not our field. Therefore we have reversed the Young and Ford process, and instead of bringing industry to the farm, have brought the farm closer to industry.

Our plan implies settling city workers on small farms within commuting distance of the places of their employment. Its merit lies in enabling men with small capital to go into farming without immediate severance from their city occupations. This plan provides a bridge over which the newcomer can travel in greater safety from city to farm. The possibilities of emergence into straight farming are always present, and many people so settled are likely to evolve into out-and-out farmers as soon as they become suffi-

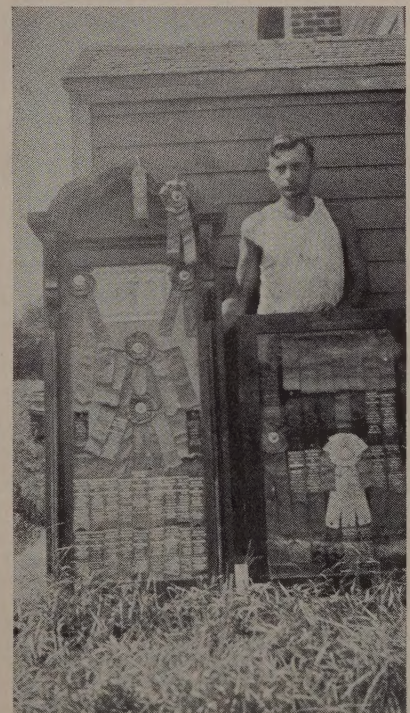
(Continued on page 349)



A sea of Irish Cobbler potatoes in bloom (June 23, 1932). This is just one of Jacob Karlin's fields near Calverton, L. I. On the lower East Side, Jake was a prize-fighter. On the Island, in the very heart of Ku-Kluxism, he is a member of farmer organizations and a crop reporter of the U. S. Department of Agriculture. On numerous occasions his farm was selected by the State Experiment Station for important investigations of plant diseases.

scribe to the grandiose plans being put forth to turn Jews en masse to the land. But I firmly believe that there is room for many more Jews on farms and that this is an opportune time to place them there. Values are low, lower than they have been for some time and than they probably will be when the turn for the better comes. That is why some agricultural economists believe that this is a good time to go into farming.

The real problem is how to make it possible for any considerable number of Jews to gain entrance into farming. As today practiced, farming is a capitalistic business in the



A collection of ribbons which Joseph Globus, of Attleboro, Mass., acquired at the various exhibitions for the excellence of his poultry stock since he took over the operation of his father's farm. Globus, Sr., is one of the original settlers in Eastern Massachusetts, is close to eighty, and is still working in the fields.



"Teacher and Pupil"—a brush drawing (on parchment) from the Hebrew letter "Aleph."



"The name of the Lord comes from afar"—one of Katz's illustrations for "Book of Prophets."



A brush drawing from the Hebrew letter "Chess."

A. Raymond Katz's Symbolic Art

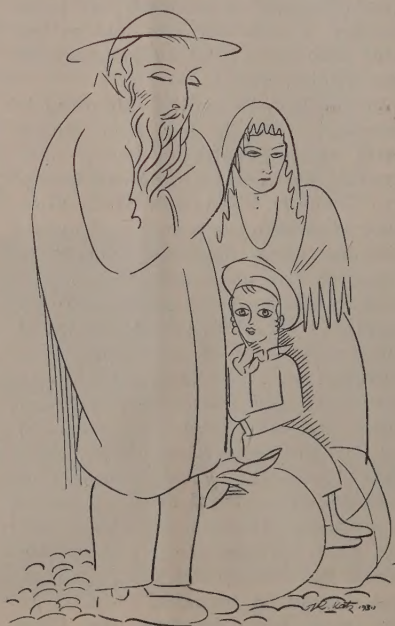
By J. Z. JACOBSON

SOME of the most noteworthy pieces in an exhibition of Byzantine art which was recently held in Chicago, consisted wholly of Greek lettering. This kind of work was, and still is, quite common among the peoples of the Near and Middle East. The Arabs and Turks not only lettered beautifully but in addition embellished their letters with wonderful designs. And Jews, too, in both ancient and more recent times, made and still make use of their alphabet for artistic or semi-artistic purposes.

Hence it may seem at first flush that A. Raymond Katz, in weaving compositions out of and around characters of the Hebrew alphabet, is merely traveling along the lines of an old tradition. But viewing Katz's creations proves that that is not so. His Hebrew letter sketches are in a personal idiom of his own—distinctive and new. And they have characteristics which are common to all of Katz's artistic output.

The beginning of Katz's individual departure in the non-commercial phase of his art was in the form of line drawings done with a brush. This came about, partly anyhow, as

an outgrowth of his development as a distinctive poster artist. Now many people make posters and not a few do line drawings. There are beaten paths to follow in each of these media.



"Immigrants"—a brush drawing.

But Katz is not wont to follow beaten paths; consequently his posters—those which he did in former years for the Balaban and Katz theaters as well as those which he is at present doing for the Chicago Civic Opera Company—were and are among the best posters being produced today anywhere in the world. His line drawings grew out of his desire to compel each stroke of his brush to yield a maximum of result in the way of connotation and suggestion. Most every artist, of course, hopes to do that; but few concentrate on it with the relentless determination equal to that of Katz. At any rate, he has been launching forth brush drawings which are singular not only by virtue of the economical means with which they convey a great deal, but also because of their graphic purity, simplicity and sure-footedness, as well as their sheer decorative elegance. And from the brush line drawings he has branched off along several courses. Chief of these is composition in which attempt is made to effect a sensation of mobility akin to that conveyed in music, in literary narrative and in drama. Another has taken

the form of the aforementioned manipulation of the characters of the Hebrew alphabet. A third is manifest in water color creations which combine freshness of appearance and freedom of flow with economy of means and emotional restraint. A fourth consists of woodblocks in which are fused many of the elements made use of in the other media.

Undoubtedly Katz's compositions in oil are more complex and certainly, on the whole, more ambitious than his creations in any other medium; but for me the sketches in tempera, the larger water color pieces and the more extensive of the woodblocks hold greater appeal. I should like, however, in passing, to call attention to one of the "oils." It is an imposing canvas 6 feet by 3 feet, called "The Coming of the Messiah." In the center of it, the Messiah is shown blowing his horn, and on one side of him wraiths are emerging from the ground while on the other groups of full-bodied figures are joyously dancing. There is a mobility and a sort of inevitability about all this which is truly remarkable. Especially striking is the rising of the wraiths and the contrast of them with the ecstatic figures in the other half of the picture.

In the Hebrew letter sketches there is a fine, almost velvety richness of color in tones of minor key which might have so easily been tainted with blighting sweetness but which the artist, by admirable control, has kept healthy. There is a deft merging of the realistic with the abstract which, combined with the color and general limpidity, convey an effect



Brush drawing from Hebrew letter
"Ayen."

that registers at once upon both the intellect and the emotional center of the beholder, not to mention his sense of humor.

In the water color pieces the tones are largely in either major key or on the border line between minor and major key. One might say that whereas the light in the Hebrew letter sketches is the light of night and the moon, the light in the water color creations is the light of day and the sun. That is not quite the exact truth, but it is an approximation of it. There is less of the cerebral in the "water colors" than in any other of Katz's works and more of pure playfulness, though in the larger of them there is a noteworthy use of color combinations to bring out the psychological content of the subject matter treated.

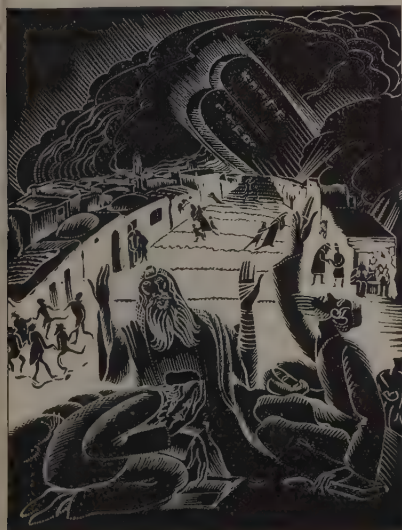
Of the woodblocks, the outstanding is "The Third Meal." It is of extraordinary proportions, 30 inches by 42 inches—unquestionably one of the largest pieces extant in this medium. It depicts an old-time group of Jews partaking of the light repast which is served in such circles in the synagogue or in the house of some public personage late in the afternoon on the Sabbath. A hazy glamor hovers over this breaking of bread and fish.

Those who participate in it have since the previous evening been at rest physically. And whatever mental activity they have indulged in during the preceding 24 hours has been in the form of spiritual meditation and discussion of sacred texts and commentary. This has been interspersed with chanting and singing—the chanting and singing of joyous psalms and hymns and mellow tunes. Now as the Sabbath is coming to a termination these quaint figures silhouetted against a background of thickening dusk are seated about a long table partaking of white bread, cold fish and perhaps warmed-over tea. As they eat they carry on solemn discussion punctuated with the pointing of fingers, waving of hands, wagging of beards, pursing of lips and hunching of shoulders. One utters a witticism, a second one replies, a third passes it on. Another, half humming, half singing, starts off on a familiar tune. It is picked up all around the table. Bodies sway rhythmically forward and backward and from side to side as the tune gathers force.

Katz has caught the spirit of all this and conveyed it in a composition of which the lines have a sort of chaste restraint and which is, withal, possessed of dynamic symmetry and an illusion of mobility. It is in the tradition of old Haggadah illustrations and of old German religious pictures, yet thoroughly modern and definitely Katzian.

At this juncture it is apropos to mention, in passing at least, the picturizations which Katz has done of the book of Isaiah. He has done

(Continued on page 342)



"Judgment Day."



"Cheder Boy," a linocut.

Palestine

By ESTELLE M. STERNBERGER

PALESTINE can inspire a traveler to paint word portraits, so that those who have not seen its rocky hills and fruitful valleys, its new cities supplanting the old, its factories and orange groves, might the more clearly visualize that land. I prefer to paint the people I saw, on a canvas that has both world Jewry and the world as its background.

No one can fail to catch the note of happiness in the lives of our people in Palestine. If one is inclined to pass slightly over this observation, let him go to Warsaw or to Vienna, and talk with our fellow-Jews. The mood of happiness in any modern community is not a by-product of shiftlessness. It is precipitated by the character of one's daily life, its accomplishments and the vision that colors every day's work.

There are those who approach the Jewish movement into Palestine and the settlements already planted, as efforts against insurmountable odds, chiefly those set up by the Arabs in and out of Palestine. Obstacles of various fashions have never crushed the Jew, nor deterred him from his objectives as a human being in general, or as a Jew in particular.

I have seen the Jew in Poland battling against seemingly insuperable handicaps, to gain a foothold in its industrial and economic life. On my way to Palestine, I saw tens of thousands of our people crowded together in the ghetto of Cairo. It was difficult for me to decide whether their lot was more insufferable than that of the Arabian fellahins working the fields of Egypt as virtual slaves of the effendis, while their masters live luxuriously in those magnificent and extravagant palaces fronting on Cairo's rivers.

IT was a cheerful hillside that greeted my eyes at both Jaffa and Haifa, as our steamer passed on its way to Beirut, the port of Syria, from which land I resolved to enter Palestine. I was still to find out for myself why a Syrian fellow-passenger wished for his land the energy and ability that the Jew had put into

A Necessity and Not an International Reparations Gift



An etching showing the old and the new in Palestine.

Palestine. I found nothing about my people's achievements in Syria that could stir me.

On the contrary, what I saw there could only depress one. In Damascus, I stood in a factory wherein Jewish children of five years of age and upward were doing wood-carving and working in metals, their families and the community too poor to maintain them in a happy and buoyant school life.

And from the windows of that factory, I was shown what was said to be the house of Naaman, the Syrian leper, for whose cure the aid of the Jewish prophet Elisha had been sought. And it was still serving a leper colony. I wondered why the rivers of Aram did not cleanse and make wholesome the lives of our people in Syria as the River Jordan was said to be doing for tens of thousands to the south!

THE first tribute I heard paid to the newer settlers of Palestine was from the lips of an Arabian customs official at Petach Tikvah, as I crossed from Syria. It was an utterance of disparagement. He freely showed his resentment at the "too many Jews from Russia and Polonia," and declared that they were students who became exhausted after a few hours' toil in the fields.

I saw those "students" at Beth Alpha and Ain Charod in that broad

valley of the Emek. They were so industriously bent upon their work which has changed a region of malarial swamps into lands bordered by trees and laden with crops, that they scarcely noticed any traveler moving over their acres. The "students" were intent upon justifying the funds that others had supplied for the purchase and development of those lands, and upon making the enterprise self-sustaining.

Those "students" had bright and modern school buildings on their farmlands for their children, and not only barns for their cattle and silos for their garnered crops. They were freemen though they were not working for their personal enrichment. They were employing pruning hooks and ploughshares in a rich plain over which the chariots of nations had for centuries run with men bearing swords and spears.

I saw more Jewish girls at the Hadassah School at Nahalal, preparing for agricultural careers, than are enrolled in all of the agricultural colleges and courses of the United States from the ranks of American Jewish girl students. They are training not merely for a career, but also for a responsible role in making the increasing farm areas productive, healthful, and self-sustaining.

Though Arabs may mock and those at a distance may scoff, one cannot escape observing as one traverses the length and breadth of Palestine, that

through the genius of an engineer, the Cinderella among modern rivers now sits among the Monarchs of Power. It is no longer a river to which the Palestinian traveler pays a respectful visit, in acknowledgment of its venerable and distinguished history. The waters of the Jordan reach every nook and corner of Palestine through those wires carried, on the towers of steel, across the hills and valleys of that land, into factories and into homes, into the farm colonies and into the cities.

Slogans, political theories, interpretations of the role the Jew should play in the modern world, keep many away from Palestine, physically and sympathetically. I cannot see how the extra-Palestinian Jew can justify his non-cooperation with Jewish efforts in Palestine when Palestinian Jewry itself is not of one mind on the ultimate political goal in that land. The Jewish taxicab driver forms an effective front with his fellow Arabian taxicab driver when it is found necessary to fight for some economic advantage. In the day by day trend of affairs and problems, the Jew and Arab are laying the foundation for the future form of their relations to one another in Palestine. I was convinced as I went through Palestine's cities and farms that thousands of Jewish families will find release through its soil and that they will give as their thank-offering, achievements that will reveal the buried and stifled talents of centuries.

IT is somewhat startling to approach Jerusalem today and see how modernity is thrusting aside the old Jerusalem within the walls. On the very edge of those walls, one sees a commanding structure of the Young Men's Christian Association and the enormous King David Hotel, which rival and perhaps surpass the extent of the temple that once gave Mt. Zion its glory. Modern suburbs branch off in several directions, and attractive and delightful suburbs they are. In one of them I spent a most revealing evening in the home of Miss Lotta Levensohn of the Hadassah, in the company of Henrietta Szold, Hadassah's founder; the late father of the Honorable Norman Bentwich; the son of Doctor David Yellin, and a quartet of instrumentalists who have achieved a role and an influence in the artistic circles of Palestine, as teachers and as performers. Through my hours with Dr.

I. J. Kligler of the Hebrew University, I gained an excellent understanding of the cultural and practical influence that that institution was already exercising upon Palestine.

The handwriting of Henrietta Szold is to be seen at many points in the land. It requires no miracle to decipher it though it did require the miracle of unflagging vision and sacrificing service to a program, to write it so vividly to such an extent. And wherever it is to be seen, one finds the Hadassah uniform, symbol of a fire caught up from a central shrine and kept unspent.

I saw the Palestine of our fathers, landmarks of whose life and achievements were to be found in every corner of the land. At Beth Alpha, I viewed the floor mosaic of an ancient synagogue. The presence of a woman's figure in that mosaic, a rather startling fact, impressed upon me that long before our century the synagogue had given unmistakable evidence of recognizing woman's influence in its work and life. On the eve of Tisha B'Ab I trudged with thousands over the stony pathways of old Jerusalem, amid dim lights, to visit the Kotel Maaravi, the Western or Wailing Wall. I was part of a stream that was kept constantly moving by the civilian and governmental police who had undertaken to control that tremendous mass on that significant night in Jewish tradition. Close to our double column, but moving in the opposite direction, were those who were returning from the Wall.

As I arrived at the goal, I beheld, in the shadow of the great Mosque, the few faithful who were permitted by the authorities to stand assembled in that small court and to lift up their voices in a lament. That lament was a memorial to civilization, to look upon the fate of the Jew among the nations, that made him turn with such ardent hope to the day when those few remaining blocks of stone were part of a sacred mammoth structure that symbolized Israel's greatness.

I stepped out of the line, to halt for a few moments in that small court. I saw a woman rush to the wall, touch it with her hand and arm that were whole, pleading for the restoration of vigor and well-being to the other arm that was bandaged. I saw a man step forward to place a small paper petition into one of the crevices of the wall. He had faith that his petition would be read and answered.

AS one left the land of Palestine and reflected upon all its scenes and the life of its people, there was but one conclusion to which an observer could come: that, regardless of the problems involved, the settlement of Jews in Palestine was a movement that deserved the encouragement and support of Jewry and of all peoples. The results of these few years of activity are the justification of such support. I am confident that the Jews in Palestine, if left to themselves, will work out the political arrangements and relationships with their Arab neighbors that will ensure an atmosphere of co-operation and good will.

It is no minor service to the world to take barren hills and disease-lurking valleys and convert them into garden spots and veritable Gardens of Eden. The peoples of other lands, inclusive of the Jew, cannot ignore this contribution of the Jew that will have its beneficent effect upon all people in the environs of and within Palestine. The Jew pleads to be a producer, a creator. The gates of other lands are closed against him. The hands of many nations are crushing him with restrictions, riots and threats. Who can remain silent and not plead for the Jew's opportunities in Palestine when millions are moving to deny the Jew the privileges of a free and self-respecting soul?

Palestine will need the subventions of other Jewish communities for a period. It is no beggar's haven, for thousands have been and are being induced to invest their private fortunes in the land's present and future rewards. It needs subventions while it is laying the foundations for those who have no resources other than the readiness to experiment for the welfare and happiness of a people, and the determination to succeed. The Jew in Palestine needs the guarantees of world powers that he will not be murderously attacked as he develops the lands that are his. The Jew, in return, will give convincing proof to the world that he is in Palestine for the exploitation of none and for the rehabilitation of tens of thousands that the nations have bruised and rejected. Palestine is not, however, the international reparations payment for centuries of injustice. It is the only avenue of hope for thousands in the family of Israel.

A Southern Jewess Speaks Up

And describes the "manless desert of existence" faced by Jewish girls in Dixie

By JANE LEHRNER



LIVE in a "ladies and gentlemen's town" in the south. There are no factories, no millionaires, and few paupers. The vast majority of the inhabitants belongs to that great middle class which so often in the south is prone to lay claim to aristocratic ancestors. Among the 34,000 residents of Pinesboro, as I shall call it, can be found some thirty Jewish families, divided almost equally into Reform and Orthodox congregations. They are kindly, ordinary folk, these Jewish people, small shopkeepers for the most part, with an occasional professional man listed among them. Eighty per cent of the women, I believe, are American born, and seventy per cent of the men. Their sons are in manner, and often even in appearance, but little different from the sons of their Christian neighbors. Their daughters—well, their daughters I am going to describe in detail, not because they are extraordinary girls, but because they are so *very* usual. Their counterparts may be found in practically every small town in the south, and their problems are those which confront a large number of Jewish girls throughout this section of the country.

There is, for example, Ruth. Ruth is 39, but in courtesy to her unmarried state, is still spoken of as one of the girls. On first meeting her, one might mistake her for a descendant of some early English settler, but despite her appearance, her claim to a former mayor of our town as grandfather, and a position in the state department, there is no mistaking Ruth's decided Jewish loyalty. At every social function given by a member of the Jewish community, Ruth is a prominent figure. There is no denying her popularity with women. Rarely, however, does she appear in company with a man.

Next might be mentioned Miriam, who admits to a shy 37. Miriam has long since devoted herself to a life of one bridge party after another. Her afternoons are taken up in this manner, but her evenings, spent reading in the midst of her family

or visiting an occasional movie have, she confesses, become definitely boring.

A little younger than Miriam is Clara, pretty, spoiled daughter of well-to-do parents. Clara's days are a little fuller than Miriam's, for her parents' position in the community makes her an oft-invited guest at her Christian neighbors' festivities. She, too, however, feels the need of something definite, some purpose in her life, whether it be the establishment of a home or the founding of a circulating library.

Dora, nearing 34, is prevented by an abundance of good health and a love for sentimental novels from feeling too keenly the tedium of her days. She sits at home, the plump, sheltered daughter of the family, makes delicious cakes, and wonders about the possibility for excitement in her life.

Her nearest Jewish neighbor is Rachel, just turned 33. Rachel teems with energy. No manless desert of existence frightens her or tinges her movements with apathy. With a vim she bosses the Sunday School, sells hats to reluctant ladies, and is prominent in many civic activities.

Charlotte, thirty, is her direct opposite. Bridge, a little housework, an afternoon of gossip, furnish her an outlet from just existing.

Betty, thirty also, is one of the few business women in our crowd. She is blue-eyed, pleasant, efficient, and, I'm afraid, lonely. An annual vacation trip with some office friends offers the only chance for escape from the monotony of her work.

Then there is Sarah, entering fearfully into her late twenties. Sarah is the most actively discontented member of our group. She is a sensitive, intelligent girl and an accomplished musician. She complains, however, that she has little chance to make use of her talent, and there is nothing else in Pinesboro to interest her.

Between Sarah and the "young hopefuls" stands Frances, 25. Frances graduated from high school with the record of being the fastest stenographer ever trained there. Conse-

quently, she soon secured a business position which she has held with credit ever since. She is far from complacent, however, and speaks of saving enough money to go north—where, she remarks, one can meet Jewish men other than traveling salesmen.

Our other working girl is Bella, 24, also a very competent stenographer. Bella, who looks younger than her years, is quick-minded and high-spirited, and, in her own words "craves excitement." There is nothing she would rather do, she says, than leave Pinesboro forever. Her twin sister, Emma, gave up her office position two years ago to help her mother care for the large family. Emma's chief pleasure, she confesses, lies in attending an occasional bridge party or in "double-dating" with the few men her sister manages to meet.

Most prominent of all in our crowd is Bessie, a girl of marked charm and poise. Though of poor family, she has a flair for dressing well and looks like a composite of several debutantes displaying the latest fashions from Paris. Since her graduation from high school six years ago, she has been one of the most popular members of the non-Jewish younger set.

The two college girls in our group, Edith and Sue, both stand very high in their classes. Edith is planning to become a journalist; Sue has no immediate plans for a career—she is engaged to marry a Christian classmate of hers at the University. One other girl, Lottie, 21, has just recently left our set because of her marriage with a non-Jew.

There remains Rose, a pretty, lovable, giddy, eighteen-year-old. Rose makes no bones about her plans for the future. She wants to get married—preferably to a tall, blond, and handsome plutocrat, but meanwhile she fills her life very pleasantly dating openly with the young Jewish traveling salesmen who come to her father's store, and surreptitiously with the non-Jewish students of a neighboring college.

(Continued on page 342)

A Great Conductor Comes to America

By HAYNES A. GILBERT

TN Bruno Walter—who is soon to arrive in America to conduct the New York Philharmonic Symphony Orchestra in a series of guest-concerts this season—we have one of the great conductors of all time, and certainly the dean of all German leaders. He is German by birth, and a Jew by race—and these two musical bloods blend within him to create a temperament uniquely suited for musical expression. He has the German devotion for strict classicism, for clearly defined forms, for preciseness and sharpness and clarity which make all of his performances authentic, scholarly, penetrating. And he has the Jewish tenderness and warmth and passion which infuse into all of his classical performances a tempestuous vigor, a passionate beauty, an electricity and fire. A rare combination this! There are some conductors who are so swept away by their emotions that they completely distort the musical form and plan of the work they are conducting; other conductors adhere so rigidly to the printed page that their performances become parched and stilted. The great conductor stands mid-way between these two extremes. And Bruno Walter is one of these very rare, great conductors.

In Europe Bruno Walter's stature is a tremendous one. As the conductor of symphony concerts and operas in London, Berlin, Paris, and Vienna, and as the musical director of the perennial Salzburg Music Festival he has gained an enormous reputation. He is considered today the logical successor to Karl Muck's crown. Certainly, since Karl Muck has retired, there has been no one in Germany so capable of consoling musical Germans for their terrible loss as Bruno Walter. He has scholarship, artistry, eloquence. He is a musician to the tips of his fingers. He has an uncanny ability in making his orchestra men play precisely as he wishes. Moreover, his versatility is bewildering. One day he will conduct Wagner's *Parsifal* with a crushing power and energy which would tempt one to believe that in the performance of such music he is at his best; and yet the following day he will conduct a performance of Mozart's *Don Giovanni* with such sensitivity, delicacy, freshness, as to make



BRUNO WALTER

us marvel at the two-fold aspect of his conductorial genius. I know—for I have heard both performances! He is at home with the moderns as he is with the classicists; no style or school seems to elude his omnipotent touch. He is one of the most consummate virtuosos of the baton that we today can boast of.

I have met Bruno Walter many times, both here and abroad, and so I can admire the man as well as the artist. He spreads sweetness about him. He has the simplicity, the unostentation, the meekness of all great men who are so supreme in their art that they need resort to no affectation or pose. He has a humility that is bewildering in one who has gained such world-fame as he. There is no petty jealousy or envy in this man! When he speaks of other conductors it is always with kindness, sympathy and praise; when he cannot honestly praise, then he is silent. There is no smugness or self-satisfaction, either! He loves music with a schoolboy adulation and he tries his best to give it eloquent expression. He is well aware of the fact that, being human, there are times when he does not succeed; and at such times he is as broken-hearted as a boy in the face of his first terrible disappointment.

It is quite apparent that a man of Bruno Walter's simplicity, charm, and honesty should be faithful to the

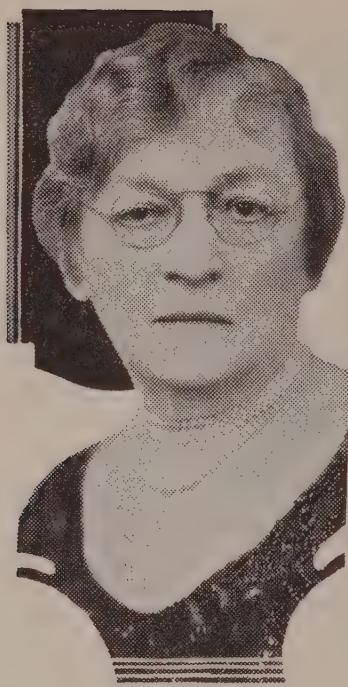
race of his birth. This is emphatically so. Bruno Walter is conscious of his Jewish birth, speaks of it frequently, and more than once will tell you that if he has musical talent it is greatly due to his rich Jewish temperament. Although Bruno Walter is not particularly chauvinistic, his racial patriotism manifests itself in more ways than one. At one time he mentioned that it is surprising to note how many outstanding Jewish musicians have played and sung under his baton. At another time he went into ecstasy over the profound music of Gustav Mahler, that misunderstood Jewish genius of tones. At still another time he spoke sneeringly and contemptuously about certain Jewish musicians of his own personal acquaintance who were converted to Christianity so that they might more easily get ahead in their art. To be so openly Jewish in present-day Germany is a brave attitude—even for a person of Bruno Walter's exalted position. But knowing Bruno Walter, I know well that he would far rather lose his prestige and his following and his fame than permit himself to be dishonest with himself.

Shortly after one of his concerts, I spoke to one of the violinists in his orchestra and asked him what he personally thought of his conductor. "Bruno Walter," he said to me, "is that rare, rare master. He is the master who makes us, his slaves, love him!" A more touching tribute than this no conductor can receive.

Bruno Walter was born on September 15, 1876, in Berlin, to strictly Jewish parents. Although they did not give him a rigorous Jewish training, from his earliest years he lived in a Jewish atmosphere and absorbed Jewish culture. Quite naturally, from the beginning, his interests and inclinations were centered about music. He listened eagerly to all the tunes he heard about him and then—he could not have been more than three years of age—would try to painfully reproduce them upon the piano. He would sing endlessly to himself. This boy—it became quite apparent—was born for musical expression.

His parents—typically Jewish in that they had an awe for all things artistic and looked upon art as one of the noblest careers for a young man—decided to encourage and de-

(Continued on page 339)



MRS. S. PISKO

Who this month completes twenty-one consecutive years as secretary of the National Jewish Hospital at Denver.

B'NAI B'RITH, largest and oldest Jewish international Order, did not participate in the World Jewish Conference, which met at Geneva late in August to consider the advisability of holding a World Jewish Congress at some time in the future.

B'nai B'rith's refusal to attend the Conference was based upon a survey of B'nai B'rith sentiment in both this country and Europe—a survey which showed conclusively that leaders throughout the Order frowned upon the idea.

Alfred M. Cohen, President of the Order, in declining an invitation tendered by the American Jewish Congress to join it in inviting Jewish bodies in America and abroad to a Jewish World Conference, wrote the following letter to Bernard S. Deutsch, president of that organization:

"Several weeks ago you honored me, together with Dr. Rubinow, with an invitation to a luncheon conference for the purpose of discussing with you and other officials of the American Jewish Congress a subject of Jewish interest. When we met at the Hotel Commodore in your city, you asked B'nai B'rith to join the American Jewish Congress in an invitation to other Jewish organizations here and abroad to participate

in a World Jewish Conference to be held in August this year at Geneva to consider the advisability of calling a World Jewish Congress in 1933 or thereafter.

"I then said to you without the sanction of the Executive Committee of B'nai B'rith I deemed myself unauthorized to give definite answer to your proposal. I stated, what of course you well know, that the Executive Committee of B'nai B'rith is composed of representatives not only of seven districts in America, but also embraces many countries in which our co-religionists will be directly and therefore keenly and vitally interested in topics likely to be brought to the attention of a World Jewish Conference, and that I believed the views of our representatives in those countries ought to be thoroughly known to us in America, who in acting on the proposal would naturally be largely influenced by their opinion.

"I have communicated with all the members of my Executive Committee and this definite answer to your proposal follows as speedily as possible the receipt of answers from those widely scattered correspondents.

"The answers received from the foreign districts are unanimously unfavorable to B'nai B'rith's participation in a world Jewish conference at or near the present time. Some go further and altogether disapprove of the holding of a world Jewish conference. They admonish us in Amer-

ica to be careful lest we do them harm and not good.

"With scarcely an exception, the opinion of the American Executive Committeemen coincides with the foregoing.

"In the presence of this advice, B'nai B'rith cannot participate in a world Jewish conference to be held as proposed by the American Jewish Congress. Moreover, in behalf of B'nai B'rith, whose widespread membership makes it above all other organizations representative of world Jewry, I politely, though none the less strongly, urge the American Jewish Congress (the rectitude of whose motives no one may question) to recall and rescind its plans for holding the conference in August. A meeting of that character should only be held after all influential bodies in world Jewry decide that such a meeting is in the interests of world Jewry. In the absence of such a mandate, a Jewish World Congress can be such in name only. When B'nai B'rith learns from its membership spread over the continents that the united voice of Israel may help to right existing wrongs, it will be among the first to heed their cry."

BY means of a serial correspondence course, the *Jewish Morning Journal*, a Yiddish daily in New York City, is inaugurating a campaign to spread the knowledge of the Yiddish language among the Jewish Youth of the United States.



The annual Feast of Firstlings is one of the great events in Palestine. This is a scene taken during the celebration at Haifa.

A CROSS-SECTION

(Compiled with the aid of)

OF JEWISH LIFE

(via Jewish Telegraphic Agency)



Marion Rubenstein

ally by the National Publicity Council.

Miss Rubenstein originated "Everybody's Business," the official house organ of the Jewish Welfare Federation, last September, and has edited it ever since.

THE Central Conference of American Rabbis has postponed its annual convention from June to November. In the interrum, it has issued a statement "on pertinent social problems."

This statement calls for immediate federal aid for the unemployed; a large public construction program far in excess of anything thus far undertaken; compulsory unemployment insurance by every state; limitation of hours of labor with no corresponding reduction in pay; and the complete elimination of children and aged from industry through adequate child labor and old age pension legislation.

"The government costs for wars, past, present or future, are estimated at from seventy to eighty per cent of our national budget," the statement continues. "In the force of these facts and in the midst of worldwide misery, fanatical nationalists still clamor for further millions to be sunk in the bottomless pit of military preparedness.... Therefore, in the interests of civilization and an ethical life, we ask our government to take the leadership in a program of drastic military reductions and an abolition of tariffs."

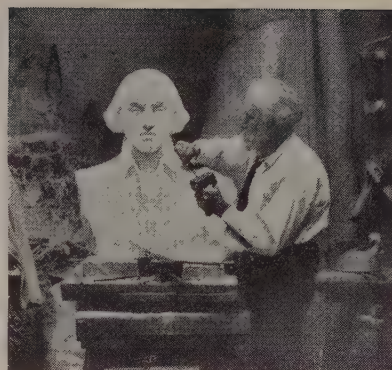
The statement vigorously questioned the entire profit system, declaring that it "has never been truly ethical or religious.... We therefore favor the supercession of the industrial chaos, as represented by the present profit system, with some industrial unification through social control which shall seek the several

ends of industry in the following order: commodities, employment, freedom."

NAOUM ARONSON, famous Jewish sculptor of France, was chosen by the French-American Committee this year to make two busts of George Washington to be unveiled during the annual "American week" of the organization, in honor of the Washington Bi-centennial. The French-American Committee was organized in 1909 for the improvement of relations between the French and American nations, in both economic and intellectual spheres. Among the founders were Edward Tuck, Mr. and Mrs. George Blumenthal, the Rothschilds, and Lazard Freres.

AARON SAPIRO, widely known Jewish lawyer, delivered the principal address at the Silver Jubilee Celebration of the National Home for Jewish Children at Denver, held to commemorate the Home's 25 years of service to the children of tuberculous parents.

Others who participated in the celebration included Justice Mitchell May of the supreme court of the state



Naoum Aronson working on a bust of George Washington.

of New York; Mrs. J. N. Lorber, president and founder of the Home; Mrs. Bessie Williams, the Home's first vice-president and a leader in women's organizations; Oscar Livermore, of Colorado Springs; David E. Harlem, chairman of the celebration; and William R. Blumenthal and William Cohen, executive director and superintendent of the Home, respectively.

DR. Chaim Weizmann, former President of the World Zionist Organization, has branded as false the rumors which have arisen to the effect that he is seeking to return to leadership in world Zionist affairs. Dr. Weizmann asserted that he is devoting himself entirely to his scientific work.



A general view of the great gathering of Jewish youth in Bryant Park, New York City. Thousands met there recently before a replica of old Federal Hall to pay homage to George Washington and to enlist support in the George Washington Forest in Palestine, sponsored by the Jewish National Fund of America.

Jewish News from Many Lands



R. MANUEL WACHS, one of the oldest inhabitants of the province of Rosario, Argentine, has been appointed Director of the Department of Public Works by the Provincial Government. Mr. Wachs has taken a prominent part in promoting the welfare of his co-religionists and in improving the social conditions of the province. Another distinguished Jewish resident of Rosario, Mr. Bernardo F. Bosano Ansaldo, has been honored by the Spanish-American Academy of Science and Letters of Cadiz which elected him a member of the Academy. The New Academician is the author of many learned monographs on historical subjects. He has occupied important positions in educational institutions, and is now President of the Argentinian branch of the Spanish American Union whose headquarters are in Madrid.

AT a recent meeting of the trustees of the "Sarmiento Library" of Tucuman, Argentina, it was resolved to open up a department containing books written in Hebrew, Yiddish, and other languages, which will represent every phase of literary achievement of the Jewish people. This is the first time that a public library in the Argentine has agreed to include Jewish works in its book collection. The Spanish-Jewish paper, "Mundo Israelita," states that educators in the Argentine should know that in other countries it is usual to find Hebrew and Yiddish books in the public libraries, and such a condition should likewise exist in this country where there is a relatively large Jewish population. The same paper remarks that such great historical works as those of Graetz, Zunz, and Steinschneider are not found in any public library, not even in the National Library in Buenos Aires. Besides, no public library in the Argentine possesses a copy of the Jewish Encyclopedia or any publication representing Jewish views and opinion. The recent decision of the "Sarmiento Library" to procure Jewish works in all languages and on every topic of Jewish interest for public use may influence other public libraries throughout the country to adopt a similar procedure.

By MORRIS GOLDBERG

THE Polish Government sponsored the International Music Week held recently in Warsaw in honor of its national composer, Chopin. Virtuosi from more than fifty countries took part in the musical festival and for a week they displayed their skill with a view to winning the Government prizes offered for the best rendition of Chopin music. On the evening of the final decision fourteen out of the fifty competitors were presented with prizes. The winners, whose names follow, are all Jews with the exception of Karoliy: Alexander Oginsky, Mr. Imry, Abraham Laufer, Borislav Cohn, Ludwig Kentner, Leo Segalow, Leo Borinsky, Theodor Gutmann, Karoliy, Kurt Engel, Emanuel Grossmann, Josef Wager, Lilly Herz, and Mary Jungas.

DR. JOSEPH DAVIDSOHN of Copenhagen has recently completed two works on the economic conditions of the eighteenth century and the relationship of Judaism to present conditions. He is very active in Jewish affairs, having been Secretary of the Zionist Organization of Denmark, 1916-17. Mr. Benjamin Balslev of Copenhagen has just completed a standard work on "The History of the Jews of Denmark." This volume is the only one which tells the story of the Jews from the time they first came to Denmark three hundred years ago till 1932. Special emphasis is laid on the contributions of outstanding Jews to Danish Art, Science, and Literature.

ACCORDING to "La Macedoine," Geneva newspaper, the Greek Government has passed a law prohibiting children of Greek nationality from attending schools that are conducted by non-Greeks. This decree has forced thousands of children to leave many private schools, resulting in much dissatisfaction among the owners of these educational institutions. It is well known that in Saloniki alone there are some schools that have been established by people from France, Italy, Germany, and other countries. All these schools were attended by Jewish children and the education they received was one of real value com-

pared with the meagre instruction obtainable at the regular Greek schools. Now the Government has interfered with the rights of Jewish parents and ordered all children born in the country to attend state-supported institutions. The result will prove harmful to the children, who will be forced to acquire a mental outfit of narrow-minded nationalism, under the guise that they are receiving an education. The only object we can see in this new move is to impose a definite and hasty assimilation among all foreign children in Greece, especially those of Jewish families.

"ISRAEL," Jewish-French paper published in Cairo, refers to a book published recently by the eminent French historian, Gabriel Hanotaux, entitled "Reflections on Egypt and Palestine." The paper takes the author to task for having seen so much of both countries as indicated by the volume, yet the author fails to find Jews in either of the countries he visited. Mr. Hanotaux made a "close" study of Cairo, describes it in detail, from both a commercial and social point of view, and totally ignored the existence of Jews in that city. This despite the fact that many of the most beautiful buildings are owned by Jews and that all forms of educational advancement in Cairo have their Jewish supporters. The author dilates on the past glories of Palestine, but is apparently blinded by his ancient learning from seeing that such a marvelous monument to Jewish ingenuity and accomplishment as Tel-Aviv actually exists in modern Palestine.

THE Chief Rabbis of Alexandria and Cairo have drawn up a list of requests affecting the status of the Jews of Egypt and forwarded it to the Egyptian Government with the hope that the requests will be granted. In the introduction to the list appears a historical account of the privileges granted to the Jewish community from the day they first settled in Egypt during the reign of the Ptolemies. When the new Government statutes take shape the Jews will be under the complete legal guidance of the Rabbinical Council, who will in turn be directly responsible to the Government.

The PRESIDENT'S PAGE



Why B'nai B'rith Declined to Participate in the Jewish Conference

ELSEWHERE in this issue of the Magazine the answer of B'nai B'rith to the invitation of the American Jewish Congress to join that body in an invitation to Jewish organizations at home and abroad to send representatives to a conference to be held at Geneva in August of this year to consider and act on holding a World Jewish Congress on some date in the future, is set forth in full.

The invitation was extended B'nai B'rith through its President by the American Jewish Congress through its President, at a prearranged luncheon in New York at which, by pure accident, the President of the World Zionist Organization "sat in."

Mr. Deutsch explained what his organization had in mind and did not hesitate to say that the project would be much advanced if B'nai B'rith would give sanction thereto and join in the invitations to be sent out.

Dr. Sokolow, I am sure, entirely unaware that we were engaged in anything more than a casual conversation, was quick to state the objections he saw to the holding of a Jewish World Congress or of taking any steps in relation thereto. He foresaw what might be expected of such a promiscuous gathering with nothing like a prepared program to deal with. Would it not give color to the many unjust accusations against the Jews? Wouldn't the enemy justify by such a meeting his charge of internationalism against the Jew? Wouldn't such a conference give the sensational press a coveted opportunity to exaggerate the importance of some fiery speech delivered on the spur of the moment

and inspired by a recital of the pains the Jew suffers in many lands? And when all was said and done, in what respect would the Jew be benefited? Dr. Sokolow was careful to add that what he was saying was not his final judgment but rather his present impressions.

Thus the pro and con of the conference were given. I did not take sides. I realized that a subject of very great importance to world Jewry was being discussed and I also realized that no organization was as able as B'nai B'rith to deal with it. This for many reasons, chief among them being its world-wide character and its thorough democracy. Who could know what might mitigate the hardships of our co-religionists in a given part of the world as well as the sufferers themselves? Who could judge as wisely what outside interference might produce, as those who would be immediately affected by it?

Again, no self-appointed or coterie-selected individual or group, speaks or acts for B'nai B'rith. From the President of the entire Order down to the door attendant of a lodge—all alike derive their authority from the membership.

All of this was well-known and thoroughly understood by the President of the American Jewish Congress and the President of the World Zionist Organization, both of whom are ardent B'nai B'rith.

I said that I would submit the proposal of the American Jewish Congress to the members of my Executive Committee and would especially seek the views of those representing the European districts.

I did so.

The American Committeemen with a single exception (and that couched in qualified terms) vetoed the proposition.

Not all of the overseas committeemen were heard from. One may guess correctly or incorrectly, why.

I may not give the sources, but I can quote some of the views expressed: "There is indeed a danger in being involved in a situation from which it may subsequently be found very difficult to withdraw. It is this care that has prompted us as well as the other great organizations in . . . to abstain from taking part in the convention rather too quickly and too

unpreparedly planned by Dr. Wise." From another: "For anybody who knows European conditions, it is evident that enemies of Jewry will attribute to this Congress a tendency which does not exist and consequently it is to be expected that this Congress will do a lot of harm instead of good." From another: "The Congress does not take place under the banner of perfect accord, appropriate for stressing the need and the usefulness of the initiative taken, and recognized by the authorized groups of World Jewry. The lack of unity necessary for the success of the objects pursued by the projected council cannot but engender a conflict." From another: "Within our own District Grand Lodge there are two tendencies. Some dream of the idea of a World Conference. Elder and more experienced brethren, particularly in the General Committee, warn against the consequences of our participation in such an assembly. We have decided not to accept the invitation at this time retaining the privilege of replying some time in the future."

As has been stated, the American Committeemen with almost complete unanimity, expressed disapproval of the conference—some in very vigorous terms.

For my own part, I could discover nothing of benefit for my people as the outcome of such a meeting. The discussion on holding it had developed such an extent and degree of acrimony as to make its success impossible. The plight of our brethren in Germany was becoming day after day more perilous. An unguarded word spoken in an assemblage supposed to represent the Jewry of the world, might in these circumstances do more harm than a hundred conferences could do good. The time was not propitious, the circumstances were not favorable. I said so to the President of the American Jewish Congress and pleaded with him for an abandonment of his plan until such time as it might be revived by the call of a united Israel urged on by those of our brethren who might see in an all inclusive conclave a means of deliverance from some of their woes. Then I said, B'nai B'rith will be found at the front.

ALFRED M. COHEN.

Theodor Herzl the Man

(Continued from page 325)

broken down. "We are both more in love than before." And a year later there is an entry: "I am engaged as Feuilleton Editor of the *Wiener Allgemeine Zeitung*. I start my duties tomorrow. I have arrived, journalistically—and at the same time (I am afraid) finished. Perhaps I am deceiving myself. That would be so much the better—but I do not believe that I am. Whoever finds these lines one day will know. Niente! Basta!"

Herzl was only a few months on the *Allgemeine*. "I am out of a job," he records presently. "The opening on the *Fremdenblatt* seems to elude me. If that chance is lost, I am again shipwrecked, tossed out on the wild sea of Bohemia, and I shall not be able to have my Julie."

"It is true," he adds, "that 'His Highness' (a play) has been accepted at the Wallner Theater in Berlin. If the play fails, I stand a beaten, broken, poor man, poorer than ever before, because the courage of youth has gone from me. And then I must say adieu forever to my dearly beloved, for I shall not allow her to spoil her youth for my sake."

"But," he closes on a note of hope, "news of 'Venus' (his first collection of sketches)! Ironical laughter! The publisher talks of a second edition!"

Before long Herzl was on the *Neue Freie Presse*, in an assured position, and married to Julie Naschauer, and within five years of his marriage he was bringing into the world the great movement with which his name is imperishably linked, which has made him immortal, and through which, as Zangwill wrote to his wife (who had been Julie Naschauer) when he died, "the name you and your children bear will always be the most honored in the Jewish nation."

In his years of leadership, Herzl wrote voluminously of the Jewish question, but long before that, before he had married, before he had met Julie Naschauer, who became his wife, he had already, at the beginning of 1882, gone into the Jewish question, and written down his observations, after reading Duehring's book, many of them, as he himself later recorded, things which he was still saving then, in his Zionist days,

It was in fact as if it was written today, in the midst of the rise of Hitlerism.

"They want to drive out the Jews," Herzl complains in this note, written

just fifty years ago—"to dejudaize the courts, the lawyers' profession, medicine; in a word—out with them! But how are these poor folk to live if they are not to be allowed to be usurers, nor to study, to heal, to counsel, to serve the State, to write for the newspapers, to sell books, to sell anything at all! Will the Duehrings feed them?"

"Duehring treats the Jewish question as a racial question," Herzl pursues, "and he sees in this 'despicable race' only base and despicable qualities. How could such a low incompetent race maintain itself alive through one and a half thousand years of inhuman pressure? And this superficially liberal von Duehring, who is always talking about loyalty, is he not impressed by this heroic loyalty of a people to its God?"

"Duehring's attitude to the Jews is that of the middle ages. He speaks of the Jews in exactly the same way as the old women of both sexes used to speak about witches. But he is a scientific even a scholarly, and a semi-reasonable old woman, so he does not say anything of the stealing of Christian children at Easter-tide or of poisoning wells. He has advanced with the times."

Describes False Paradise

Then Herzl turns from the anti-Semites to the Jews. "Without the pressure of the Ghetto," he writes, "whose effect is still felt, long after its visible walls have disappeared—like a ring which one still feels on the finger long after it has with great effort been filed off, the ring-finger on the hand of mankind which is called Judaism, would not have shaped itself in the way it has done. But if the tortured limb is left free and allowed to move unfettered like the rest, it will soon forget the memories of the pressure, and will move freely, without compulsion, like the rest, and it will soon forget the memories of the pressure that had once been normal, and will move freely, without distinction from the rest, and industriously, to the honest welfare of mankind."

"The Jews at first imagined themselves to be this chosen ring-finger, but the ring gradually grew into the flesh, and they were glad when it was removed. But now they must think of making up for what they have delayed in growth."

There is a hint even at the desirability of assimilation—"Crossing the so-called Occidental races with the

so-called Oriental on the basis of a common state religion—that is the desirable, great solution."

It may be, as Mr. de Haas claims in his valuable double-decker biography of Herzl, that "Eugen Karl Duehring, whose anti-Semitic essays Herzl read in the eighties, can have only slightly influenced him, for Duehring assailed the Semitic spirit and denounced even Christianity as representing the 'second aspect of Hebraism' which needed extirpation, so that a higher ethical Nordic spirit might prevail in the world." But Herzl certainly seems to have been moved by Duehring to think about the Jewish question, and as I have already pointed out, we have his own evidence for it "that often I still say some of the things that I wrote down there."

Herzl's ideas have undergone considerable transformation in the process of adaptation to the practical needs of a political movement in contact with the hard realities of life. Before the war had opened new vistas for Zionism, at the Tenth Congress in 1911, Dr. Wolffsohn was already declaring that "when Herzl wrote the 'Jewish State' he scarcely knew Zionism. He had the great idea to bring about a radical solution of the burning Jewish question by founding a Jewish State in some part of the world where a free territory could be obtained for the purpose. But when Herzl came into contact with us Zionists, when he had become acquainted with Zionism, and we held the First Zionist Congress under his leadership here in Basle, there was no longer any talk of a Jewish State." But Herzl's idea is still greater than the movement, "His interest," as Mr. de Haas puts it incisively, "was not in the disease, but in its cure—the creation of a Jewish State. The man was without fear or shame. He did not mince words. He did not approach the problem by indirection or euphuistic language. He faced ridicule and reproach without a tremor. He said merely 'the Jews wish for a state—they shall have it.' And to Herzl 'shall' was an imperative. It was not special knowledge of the problem, but his frankness towards it that qualified him to solve it."

And this diary of the young Herzl, the nature of which I have here indicated, is valuable for the light that it throws on the soul of this great man, without fear or shame, who wrote down his thoughts with frankness and without mincing words.

A Great Conductor

(Continued from page 333)

velop this musical gift of their young son. Even before Bruno could read or write, they enrolled him in a school for music. Here his musical talents developed with bewildering rapidity. He learned quicker than he was taught; no exercise was too difficult for him. Long before graduation, he was far ahead of everyone else in the school.

It was then that he was enrolled in the Stern Conservatory of Music. Here, Bruno's talents received the instruction they required. Under the skillful guidance of such excellent pedagogues as Ehrlich, Bussler and Radeka, Bruno matured musically. He developed and ripened under their sympathetic instruction. He became, under their tutelage, a great musician.

It was at the Stern Conservatory of Music that Bruno Walter came in contact with that great musician who was to influence him for the rest of his life—Gustav Mahler, whom Walter still worships with idolatrous awe. Mahler had an inestimable influence upon the young and plastic Bruno Walter. It was Mahler, first of all, who urged the boy to become a conductor—recognizing in him a genuine conductorial genius. It was Mahler who infused into Bruno Walter a burning idealism which would recognize no cheapening. "Gustav Mahler," in Bruno Walter's own words, "was not only a musician in my eyes. He was a sort of a musical god whom we all worshipped." Today, Bruno Walter still worships the memory and music of Mahler.

Upon graduation from Stern Conservatory, guided by the encouraging words of advice from the lips of Mahler, Bruno Walter set out upon his conductorial career. He chose the opera because, from the very first, opera fascinated him most of all; and the music of his two idols—Wagner and Mozart—he knew from cover to cover. He procured a position in an obscure opera house. But that opera house was not so obscure as to bury the talents of this gifted young conductor. People began speaking about his uniquely inspired performances. Musicians found themselves attending the slipshod presentations merely to hear Bruno Walter's conducting. And then—before even Bruno Walter was aware of it himself—he became a famous man.

Engagements were not difficult to procure now. He began an extensive

European tour which brought him to Cologne, Breslau, Hamburg, Pressburg, Riga, Berlin and Vienna. It was a march of triumph. Wherever he went he was acclaimed. And Vienna welcomed him, at last, as one of the most brilliant conductors of the time. Immediately he was given an engagement at the Court Opera where he remained for eleven years, from 1901 until 1911. Here he distinguished himself to such an extent that, in 1912, he was offered the all-important musical post of music-director of Munich. For ten years more he filled this post with his artistic devotion to music which brought musical Munich to a high peak of artistic importance in Europe. Bruno Walter was compelled to resign in 1922 only because of innumerable engagements throughout the world.

In 1922 Bruno Walter visited America for two years. Here he was a sensation among the discriminate music lovers. He did not remain here only because of some petty intrigues which it would be kinder to forget. However, if America was un-

kind to this genius, Europe was not. In that very same year he assumed the musical directorship of the Salzburg Festival and he signed contracts to appear as a regular conductor of operas in the world-famous opera houses of London, Paris, Berlin and Vienna. His stature grew constantly; his reputation swelled. And when, in 1930, the great Karl Muck—perhaps the greatest conductor of all time—retired from his strenuous labors, it was generally conceded that Bruno Walter was the only logical successor to his throne.

Since 1922 the petty intrigues have been stifled, and so, the Philharmonic Symphony Society—looking for a conductor who might succeed Arturo Toscanini when the latter resigns permanently in the future—called upon Bruno Walter. It is well-known in musical circles that if Bruno Walter makes an impression he will become a permanent musical figure in America. It is therefore a safe gamble that this will be the first of many visits of this great German conductor to America. We welcome him with open arms.



**Like Faithful
Sentinels
will best guard
your Radio
Reception**



What Jews Eat, When, How, and Why

Jewish Diet Involves a Great and Complicated Industrial System



HAT there are such things as "racial dishes" is not to be denied. Witness American pumpkin pie and Jewish *gefillte* (stuffed) fish. That nations like their banquets we gather from the Greek Symposium, the Jewish Passover Seder, and our all-American Thanksgiving dinners. Moreover, it does appear that in the matter of eating we Jews are more particular than other races.

We have such a variety of foods and we have even classified them so minutely! Each occasion has its specific and traditional menu. For example, the Sabbath meal must have *chaleh* (white-flour loaves) and not at all that favorite but secular *pumpernickel*, *kugel* (pudding) *kishke* (stuffing) and *tsimes* (vegetable casserole). Even Litvacks (Lithuanian Jews) must discard plain herring in favor of *gefillte* fish, or at least the herring must be chopped and served with hard *kichlech* or biscuits. The inevitable schnapps is nowadays barred by Prohibition, but Kiddush wine has been preserved by virtue of a sacrament. Noodle soup is not as common as it was but it is still on the menu, and chicken for *Shabbos* (Sabbath) is to this day a *sine qua non*.

Yom Tov (a holiday) calls for a change in diet, and so the goose and the duck are invoked.

Gefillte fish is widely known as the genuinely Jewish course, even among the Goyim. The renowned Russian-Yiddish poet, Simeon Frug, even incorporated in his satirical poem that no matter how big a *trefe* (non-kosher) eater a Jew may be, he will inevitably fall for a slice of *gefillte* fish with horseradish, but on Passover the radish must be dyed red and on Rosh Hashonah (Jewish New Year), the "sweet holiday," it is discarded altogether. Interesting is Heine's observation that now after his baptism he could accept invitations to Jewish homes on Sabbaths to eat *gefillte* fish just like a real Goy.

The *Cholent* was reserved for the Sabbath afternoon and was kept warm in the baker's oven. It must have been a sight to behold the *koshere Yiddishe Techter* from all over town carrying their *Cholent-*

By RABBI LEON SPITZ

pots to the baker's just before sunset on Friday eve. But it is again Heine who waxes so lyrical when he immortalized the, as he calls it, *Shallet*, in his Hebrew Melodies as the "divinest" dish. The chassidig folk ballad dilates with ever so much gusto on the "Yayin Hameshumor," the precious wine preserved in the celestial cellars, the fish from the Leviathan, and the meat of the *Shor Habor*, the Giant-Ox, which will furnish the festive board of the righteous in the Messianic era.

We really should appreciate the spirit in which the Jewish housekeeper used to fuss over all those special holiday dishes: the dairy *blintzes* and cheese *knishes* on Shavouth (Pentecost), the holiday of greens, the Passover *knedlach* (matzo balls) on Passover, the honey, grapes, melons, and sweet apples on Rosh Hashonah, the *Homentqshen* and *bob* (Jewish beans) on Purim, the *Chanuka latkes* (griddle cakes), the *Bokser* (St. John's bread), dates and figs on Chamisho Osher B'Shevat (Jewish Arbor Day). Each holiday thus had its special dietary choice morsel. A Jewish cook-book may not have been available in print, but tradition and training have catered well to the most pampered appetites. We all know what a tasty and plenteous meal does for creating genial good nature and joviality. They helped to make our holidays festive seasons. There are also seasonal and symbolic associations with the several delicacies not to be lost sight of.

Now the peculiarly Jewish, or is it oriental, dietary laws have been said to be responsible on the one hand for Jewish longevity; on the other hand our juicy and fat foods are charged with having produced a more than normally large percentage of diabetes, so that New York medical practitioners actually call it the "Jewish sickness." It was Napoleon who is credited with the statement that campaigns are won by the army's stomach. It is no less accurate to say that our institution of kashruth has preserved the race as possibly no other Jewish institution has.

A Jew who eats kosher must be ever race-conscious and cannot stay away from Jewish company. And there are those who also attribute to the dietary laws curative and moral properties.

It is generally known that our dietary laws have their origin in the Mosaic legislation. The Book of Leviticus in the Bible enumerates the list of *trefe* (unfit) animals, fishes and fowl. The two tokens in the case of animals are the cloven foot and the habit of chewing the cud. Scaleless fishes are likewise barred. Animals must be slaughtered by a *Shochet* who must follow a prescribed mode of procedure. Blood is absolutely forbidden and so is the flesh of a carcass.

Now, to explain the underlying factors behind these laws, some interesting theories have been advanced at different times. The *Midrash* may be cited as follows: "God showed to Moses the different species of animals and said: 'These ye may eat, and these not'." Even in modern times, a well-educated German Rabbi like Sampson Raphael Hirsch, uncompromising champion of Orthodoxy, stated: "There is no other reason for all the dietary laws than that God gave them." Nachmanides, the medieval philosopher, held that the ancient Jews "ascribed an evil power to non-kosher animals." Rational scholars today put it down to totemism after the Indian fashion. Dr. K. Kohler, renowned American Reform Rabbi, contended that "really the animals forbidden by Mosaic law are the same as are prohibited to the priests or saints in the ancient Hindu, Babylonian and Egyptian laws." The Mohammedans, we understand, will not partake of swine's flesh and blood, and follow the Jewish method of slaughtering pretty closely.

Yet modern Rabbis generally feel that there are—as has already been remarked—psychological and preventative causes back of the Mosaic legislation. Michaelis, in an interesting volume entitled "Mosaisches Recht," asserts that scaleless fishes and pig's flesh produce certain diseases, besides appearing loathsome, and that beasts and birds of prey be-

get a spirit of cruelty in the persons that eat them.

There is no doubting the basic purpose of insuring sanitation in the diet. The animal must be examined for disease, and if found so, even its milk or by-products may not be used. The intent of Shechita or slaughtering was to prevent needless cruelty to the animal. While modern methods, such as electrocution in the Chicago stockyards, may take care of this intention—one should not forget that this apparently "merciful" method has only come to us today after the Jewish method had been in vogue some three thousand years or more.

It is true that the *Shechita* has been challenged again and again by societies which advocate the prevention of cruelty to animals. It has even been forbidden in certain European countries. But this may be correctly accounted for by the activities of anti-Semitic groups. The latest effort to prohibit the Jewish mode of slaughtering in England has been given a decisive setback by the considered verdict of the London Royal Commission—which was in favor of the Jewish practice.

Reform Judaism in America has really never officially abrogated the dietary laws. Its leaders have, however, taken cognizance of the fact that many Jews do not observe these, and some seventy years ago Dr. Einhorn, of Baltimore and New York, proclaimed in his journal *Sinai* that these "were not essentially moral or religious," yet even he protested against the use of blood, carrion, and swine's flesh. Reform Judaism then holds that kosher food is no longer the symbol of consecration and of Jewish separation from the Gentiles. The Orthodox Jew still upholds both principles.

In European and Asiatic countries *Shechita* is supervised by the official Jewish communities, which levy a tax and draw a revenue therefrom to cover their budgets. In the United States the legislatures in several Jewishly populated states have been prevailed upon to accept the kosher principle as part of the pure food legislation for Jewish residents. Kosher butchers and restaurants which display the kosher sign are thus compelled by law to adhere to their professions. Rabbinic supervision becomes mandatory and in New Jersey the state pays the salaries of Rabbinic supervisors. But all this is not regarded as in any sense an en-

croachment upon the American principle of the separation of church and state.

It has been said that one-fifth of the average Jew's income is spent on kosher food, and the kosher institution does involve quite a staff of *shochetim*, religious supervisors, kosher butchers, and restaurant keepers. The *shochetim* in the larger cities are organized under trade-union auspices. Then there are the *hechsorim* (endorsements) which Rabbis give for all manner of canned goods—and particularly during the Passover season.

The commercial world has naturally taken cognizance of the kosher factor in supplying the diet of millions of Jews—and even widespread Gentile firms have made proper provision for the Jewish supervision of their products—canned goods, crackers, and dairy products. Vegetable fat has come into more general use to satisfy Jewish customers and Jewish kosher needs are being catered to by both Jewish and Gentile provision merchants on an increasing scale. Fish, particularly *gefillte* fish, is more expensive on Fridays than on the other days of the week and the price of fowl simply mounts sky high on the eve of *Yom Tov* in New York City. The manufacture and sale of *Matzos* has reached such proportions that only recently a Federal Court was called on to render a decision in regard to Matzos Trust. The Rothschild Mills at Haifa, in Palestine, harbor the ambition of supplying world Jewry with matzos for Pesach as a material factor in the industrialization of Palestine.

There are many more Jews who eat Jewish—if not strictly kosher—food than we think there are. Jewish restaurants, kosher butcher shops and Jewish bakeries are also being patronized by thousands of Gentiles who have acquired an appetite for "Jewish" bread and kosher meats, despite much higher prices. And likewise, Jews everywhere have reciprocated by cultivating a taste for the local foods of their respective countries: sandwiches and pies and salads in America, *marmoulade* in Roumania, *caviar* in Russia, etc. It is quite clear that the necessity for having much more for Jewish than for non-Jewish foods is an important factor to be reckoned with in estimating the Jewish standard of living and constitutes an economic problem which, however, almost defies solution. In New York City the market-

commissioner is now and then called in to regulate prices, and elsewhere there have been "strikes" of Jewish housewives in the effort to cut prices.

The dietary laws and practices, it should be understood, have grown and expanded since Bible times. We smile at the Jewish woman who keeps a kosher home but eats *trefe* outside, or who buys kosher meat but does not salt it, or mixes her *milchig* (dairy) and meat dishes; or when we hear a Jewish male say that he will eat at the restaurant everything but ham and pork; or when your favorite restaurant will serve both matzo and bread during the Passover week. Still, we should remember that even the Biblical law has been interpreted quite generously by the Talmudists who, for example, added the custom of double-crockery as a precautionary measure, occasionally defended by sanitation experts and hygiene fiends. There is something in the notion of not mixing cheese and meat, in giving the stomach several hours' time for digesting heavy foods, and so on all along the culinary line. After all is said and done, a great deal of serious attention is being paid nowadays to dietetics. It is creditable to have had our Jewish ancestors of thousands of years ago interest themselves in the art of gastronomies.

This variety of food, prescribed as it was by tradition, has also practically compelled a favorable variety in the diet of the lower classes and even of the needy. Willy-nilly the poorest of the poor found the wherewithal to live up to the seasonal and holiday variety which was prescribed by religious-social usage. The Jewish people are not reputed a race of gourmands, but neither is their menu over-simple. It is regulated by tradition in keeping with season, symbolism, and taste. And Jewish cook-books enjoy a fair market in our own day.



A Southern Jewess Speaks Up

(Continued from page 332)

Rose completes the catalogue of unmarried Jewish girls in Pinesboro. The plight of the southern Jewish girl is a distinct problem and one not of her own making. Her dilemma so far has been bemoaned but not aided. More than one person has remarked that southern Jewry abounds with unmarried women, but this statement does not imply that it is the Jewish girls themselves who are lacking. They are just as attractive physically and doubtless just as innately bright as their northern sisters. They remain unmarried because there is in the southern small town a dearth of Jewish men eligible for matrimony. Many of the young men, seeing no outlet for their energies in the sleepy businesses of their neighbors and desiring, naturally enough, opportunities for advancement, leave their birthplaces and migrate to large cities. Of course, most of those who are left do marry, but frequently they marry non-Jewish girls. Why they should select for wives girls not of their

own faith cannot be discussed at length here, but one might reasonably conclude that the girls with whom they have associated closely since childhood do not have the romantic appeal of the stranger. Jewish girls, on the other hand, being perhaps more zealously guarded by their parents, and remaining in closer contact with the synagogue, seem on the whole more reluctant to accept non-Jews in marriage. Thus, rather than marry outside the race, they remain single.

Having for the most part no male creatures upon whom to lavish the affections of a warm heart, and realizing that their chances for spinsterhood are abnormally great, it is no wonder that so many of these southern Jewish girls find themselves discontented. For their own happiness, they might take a more active interest in the pleasures of the mind, form literary circles, or become interested in civic and national affairs, but the southern small town itself, where intellectual interests lag, does not lead to such activities.

Other interests then, must come from within the Jewish group itself. Without question, some "get acquainted" organization which would bring the Jewish youth of a whole county or section of the state together for occasional merry-making, would be valuable. (This practice, I believe, has been put into effect in some of the southern states.) The various Jewish women's organizations found in most of the larger southern towns might devote themselves to helping their young girls toward finding a fuller life, as well as to the problems of synagogue and Sunday School. National Jewish women's organizations, if persistent enough in sowing the seeds of interest, should find these small groups of Jewish girls likely material for spreading and aiding their work. The local rabbis, if the group is large enough, might insist—for I'm afraid the appeal of such things will not be strong at first—upon a young people's class for the study of Jewish lore and problems, and so give the younger members of the Hebrew group a sense of belonging to the Jewish tradition as well as something to think about.

These are only a few suggestions. Undoubtedly each individual community can best decide for itself upon the wisest course to follow. The difficulty is one that needs immediate attention, for the Jewish girl in the south has been too long neglected.

A. Raymond Katz's Art

(Continued from page 329)

these in co-operation with Dr. Julius L. Siegel, formerly a member of the faculty of the University of Chicago and at present rabbi of Humboldt Boulevard Temple in Chicago. Dr. Siegel selected the passages in Isaiah, of which there are many, that lend themselves most readily to transmutation into pictures. And Katz, as I have indicated, did the pictures. They are, as one would guess from an acquaintance with Katz's other work, limpid, suggestive and concise. The collaborators in this undertaking hope to bring their work out in book form sometime soon.

Incidentally, Dr. Siegel is also looking into the origins of the characters of the Hebrew alphabet for Katz in order that the latter may make use of verified and hypothetical steps in the development of these letters for the further elaboration of designs round and about them. The *lamed*, for example, Katz tells me it has been found, is modeled in shape after the camel. With that in mind, consider the possibilities the transmigrations of the Hebrew letters hold for an artist with a predilection for the fantastic.

Katz was born in Hungary about 35 years ago and received his first art training there. He came to the United States in the middle teens and lived for a few years in New York. Then he moved on to Chicago, entering the local Art Institute soon after his arrival in that city. His ability was quickly recognized. While yet a student he was appointed an assistant instructor. After terminating his formal studies he was employed for several years with the Balaban and Katz theaters, rising ultimately to the directorship of their poster department. Since leaving Balaban and Katz, he has, aside from his strictly creative work, been doing, as previously intimated, posters for the Chicago Civic Opera Company. His work appears regularly in the *Chicagoan*. And illustrations of his have been used by other publications, among them the *New Yorker*. He has exhibited extensively in Chicago and elsewhere. His studio, on the sixteenth floor of the Auditorium building, Chicago, is a historic place, having once been the atelier of the two salient experimenters in the visual arts who have thus far emerged above the horizon in the United States—the architects, Louis Sullivan and Frank Lloyd Wright.

World's
Tallest Hotel
46 Stories
High



CHICAGO'S
**MORRISON
HOTEL**

Madison and Clark Streets

Centrally located—nearest to stores, offices, theatres, and railroad stations.

Special floor reserved for ladies. Guest rooms are all outside with bath, circulating ice water, bed-head reading lamp and Servidor. Automatic garage facilities.

LEONARD HICKS
Managing Director

**2500 ROOMS
\$3.00 UP**

THE PRINTED PAGE



ORTHODOXY ASSERTING ITSELF

The Jewish Library, Second Series, edited by Dr. Leo Jung (Bloch) \$2.50.

THE aim of "The Jewish Library," as the editor expresses it, is "to present Jewish life in its totality." The essays in this volume may be divided into two parts; those that deal especially with information and those that are concerned with fundamental problems in Judaism. In the first category we would list such essays as "The Romance of the Hebrew Alphabet," by Rev. Moses Gaster, "The Scientific Aspects of the Jewish Dietary Laws" by Dr. David L. Macht, the essay "Shehitah" by Dr. L. Lieben, and others. The last mentioned should not be read by those who are sensitive to the detailed description of what is involved in such a discussion. The author has, however, assembled important facts based on scientific research to show that the Jewish method of slaughtering animals is especially humane, planned to cause the animal as little pain as possible.

Of similar interest are the discussions and the experiments which Dr. Macht performed, showing the hygienic value of some of the dietary laws. Though the essay makes much of the hygienic aspects of these laws, their defense in present day Jewish life cannot, of course, be based on hygiene. If that were the main object, we should go to the latest scientific discoveries on the subject and create a new set of dietary laws. Their maintenance in Jewish life, if it is to be defended, must be on the ground that they functioned in the past and that they still function in the present, as one of the survival values of a people that is scattered far and wide.

We naturally turn with a great deal of interest to those essays which, being of a more general character, we had hoped would constitute a special exposition of the Orthodox point of view. These are the essays, "The Fundamental Ideals and Proclamations of Judaism," by Dr. Joseph H. Hertz, chief rabbi of the British Empire, "Orthodox Judaism," by Dr. Leo Jung, "Dogma in Judaism," by Rabbi Salis Daiches and "Faith and Science," by Dr. Moses Legis Isaacs. Dr. Hertz's essay discusses such fun-

damental ideas as the unity of God, morality as law, the holiness of home. His discussion of the holiness of home and of morality as law are particularly to the point.

Especially in the essay on "Orthodox Judaism" did we hope to find a description of Orthodoxy that would differentiate it from other groups in Jewry. A person reading the essay will, I am afraid, remain in doubt as to what these differences are. After pointing out that the main disability of Orthodox Judaism lies in that it is "largely unknown in theory and rarely seen in fair operation," the author deplores the identification of Orthodoxy with a lack of decorum, a pulpit empty of a message for the youth, and a profound disability to understand or to deal with the problems facing Orthodox Judaism in this country. He then proceeds to explain what Orthodox Judaism is by saying that it embraces "worship and charity, public righteousness and private devotion, social service and individual purity." I dare say all of these will be claimed by Reform as well as by Orthodox Jews.

The section on "Judaism and Modern Problems" is particularly interesting. At some length the author describes the evils of the machine age with its industrialization and mechanization. He closes this discussion with the statement, "International conferences, round-table meetings attended by experts, and 101 formulae and penaceas have been suggested." By the time one has come to read this sentence, one is fully keyed up and exceedingly eager to learn the solution that the author will present. Suddenly he proceeds by saying: "Yet the solution was given long ago . . . The Jews in the Torah have been a given a day of rest that is utterly different from any other day of rest."

Now, the value of the Sabbath has been beautifully pointed out in many

Jewish writings, nor would anyone deny, least of all the present reviewer, that it is unique and that in Jewish life and literature it has become transformed into an institution of great beauty. But to pretend that this is a solution to the problem of industry is somewhat ludicrous. It is only another indication of how far removed Orthodoxy still is from grappling with some of the vital problems that confront us in American Jewish life.

The essays on "Faith and Science" and "Dogma in Judaism" reflect a more successful attempt to deal with the difficulties of the Jew living in a modern age.

One might express the hope that future volumes of the "Jewish Library" will come to closer grips with some of the very real problems which face Orthodoxy in the modern world in general, and in America in particular. However, as a series of stimulating essays on various aspects

NOVELS ABOUT JEWS BY

LOUIS GOLDING FORWARD FROM BABYLON

The autobiographical, first novel by this now famous author. First published in 1920, now completely rewritten and republished, considered by many English critics to be Louis Golding's finest work. It is the finely written, very moving account of the struggle of a sensitive, artistic Jewish boy to find his place in life, opposed by his rigorously orthodox Jewish father, and hemmed in by the ugly atmosphere of industrial Doomington. A beautiful yet restless novel that strikes the very tenor of present-day Jewish life. \$2.50.

MAGNOLIA STREET

The tremendous best-seller that was the spring sensation of both England and America. "A feast of fiction. . . A great one."—*Laurence Stallings, N. Y. Sun.* 550 pages. \$2.50.

FARRAR & RINEHART
Publishers New York

of Jewish life, the book may be read with profit by layman and Jewish teacher alike.

EMANUEL GAMORAN.

JEWISH DOCTORS FAR AWAY

Juedische Aerzte in Jugo-Slavia, by Dr. Lovoslav Sik.

DR. LOVOSLAV SIK, a jurist and a leader of the Jewish community of Zagreb, publishes here an account of the part Jewish physicians have played in Jugo-Slavia. One is pleasantly surprised by the appearance of this booklet of fifty pages, for little has been heard from that country in so far as Jews are concerned—probably a favorable sign, an indication of relative peace and absence of oppression.

The book begins with an account of Amatus Lusitanus, a celebrated Marrano physician, born in Portugal in 1511, who later migrated to Jugo-Slavia. Amatus, like many other Marranos who fled from Portugal, returned to the Jewish fold. He was a prolific medical writer, and his works went through many editions, even after his death.

But there are records of Jewish physicians in Jugo-Slavia in an even earlier period. In 1452 Haimb practiced in Maribor, and in 1478 letters patent were granted by Emperor Frederick III to a Jewish surgeon named Michel.

Members of the celebrated Morpurgo family are mentioned. And in the early part of the seventeenth century, there were two Jewish physicians in Spalato: Solomon Tobie and Giralomo Melamed, graduates of Padua. The former was physician to the Archbishops. In 1714 Dr. Joseph Stella, of Pirano, obtained the imperial privilege of practicing in Fiume. The medical practice of Bosnia was formerly almost entirely in the hands of Jewish physicians.

While the Jewish physicians of Jugo-Slavia did not attain eminence in medical literature and science, they enjoyed the respect and confidence of the people, and it is interesting to note that for the most part they showed great devotion to their Jewish brethren as well as to their country. They took leading parts in the Jewish communities and in B'nai B'rith. Dr. Samuel Pops, who served as an army surgeon, was a delegate to the first Zionist Congress. Dr. Albala, an army officer, came to the United States with Rabbi Alkalay during the World War to arouse sympathy for Jugo-Slavia in her struggle for independence, and Dr. Solomon Alkalay, who served in the World War, is described as the "Amatus of our day."

DR. HARRY FRIEDENWALD.

THE LIFE OF A VETERAN

Memories of an American Jew, by Philip Cowen (International Press).

PHILIP COWEN is a veteran in the battle of American Jewish life. Nearly 80 years old, he has a memory stretching back some 75 years, and for more than half a century, as one of the founders and editors of the *American Hebrew*, and as an immigration inspector in New York City, he was in the very thick of Jewish events. Moreover, in 1906 he was sent to Eastern Europe to investigate the causes for the great emigration movements from those countries to the United States.

Obviously, it would take a series of many volumes adequately to record all the memories of such a full life. Mr. Cowen, happily, is modest enough to admit cheerfully that he has not even attempted such a task, and is courageous enough to confess his limitations. His book may therefore be considered as a record of some of his impressions and memorabilia, and because of its obvious sincerity may be regarded as a valuable contribution to the history of the Jew in the United States in what will always be regarded as its most stirring era. There seems to be almost no important personage in Jewish life, letters or art whom Mr. Cowen did not know, and these dignitaries march through the book in an endless procession.

The story of the founding and the early years of the *American Hebrew* is fully told; a chapter is devoted to the ever-interesting East Side; Mr. Cowen's experiences in the immigration service are expatiated upon; the early days of Temple Emanu-El are described; and much space is given to the author's great adventure—his official trip to Eastern Europe.

EDWARD E. GRUSD.

A GRATIFYING REVIVAL

Forward From Babylon, by Louis Golding (Farrar & Rinehart) \$2.50.

TO one aware of the fact that this book was Mr. Golding's first novel, and was written in 1920, it must come with a great shock of surprise to discover its mature qualities of beauty, pathos, and understanding of human—and especially adolescent—character. In these respects it is directly reminiscent of Somerset Maugham's great novel, "Of Human Bondage."

But it is of even greater importance to the Jewish reader than Mr. Maugh-

am's work; it is intensely Jewish in theme, and thoroughly informed with warm understanding and sympathy for the essential conflicts in a Jewish adolescent. After Mr. Golding's recent—and his greatest—success, "Magnolia Street," it was particularly fortunate that the publishers decided to reprint this twelve-year-old first novel.

The theme is essentially the rebellion of a romantic Jewish adolescent both from the tyrannies of an Orthodox Jewish father, and from the disgusting grossness of an immature lad's first slump into "Life." As the book ends the hero is only seventeen, but one feels that he has thoroughly sloughed the first, and worst, skin of sensuality, and has also, through his very revolt, come back to a Jewishness which he never really left, but is only beginning to understand.

With "Forward From Babylon" edging into the limelight which is still centered upon "Magnolia Street," Louis Golding stands revealed as one of the very foremost of our living Jewish novelists.

EDWARD E. GRUSD.

A GOOD BEGINNING

The Jewish Review, a quarterly edited by Norman Bentwich and Harry Sacher (Soncino Press, London).

MR. Bentwich and Mr. Sacher have turned out a very fine first issue of their new quarterly magazine, *The Jewish Review*. Its small, compact format, clear type, and more than 100 pages will commend it to all lovers of the better type of Jewish periodical literature.

But it is the contents, of course, which are of greatest concern to the reader. The editors have made a good beginning by accumulating a varied and interesting lineup of titles together with an impressive list of authors. Thus we find that all the feature articles are of moment: Sir Flinders Petrie's "Recent Discoveries in Palestine," an archeological review; Shmarya Levin's "Herzl and Russian Jewry," a chapter from his great book, "The Arena"; Harry Sacher's "Jewry Under the Soviets"; Cecil Roth's "The People of Suffering?"; and Arnold and Maurice Sorsby's "Racial Diseases of Jews." Gershon Agronsky contributes a Palestine letter, and some poetry, book reviews of a very high caliber, theatrical notes, and other documents complete the table of contents.

EDWARD E. GRUSD.

NEWS OF THE LODGES



NATHAN STRAUS Chapter No. 141, A. Z. A., Los Angeles, won the Western Conference baseball championship when its team defeated the Santa Monica chapter, 13 to 5. This marked the end of a highly successful season in which the team won every game. Max Bertish was captain of the team.

DISTRICTS 6 AND 4 HOLD CONVENTIONS

Sam Beber One of Youngest Chiefs

SAM BEBER, of Omaha, founder of Aleph Zadik Aleph, and one of the youngest men in the history of the Order to head a District, was elected president of District No. 6 at that organization's sixty-fourth annual convention in Milwaukee.

Joseph F. Grossman, Chicago, was elected first vice president; Arthur Brin, Minneapolis, second vice president; Otto G. Felton, Chicago, secretary, and William Bensinger, East St. Louis, Ill., treasurer.

More than 500 people were present at the convention; 145 were delegates. Addresses by Dr. I. M. Rubinow, Secretary of the Order, and Richard E. Gutstadt, Director of the Membership Bureau of the Order, featured the affair. Henry Monsky, of Omaha, the District No. 6 representative on the Executive Committee, gave a resume of the work of the Order.

A resolution was adopted, making Brother Bensinger an honorary past president of the District, in tribute to his many years as treasurer. An interesting program was given by the A. Z. A. of Milwaukee, during which Brother Beber delivered an address.

Hon. Philip La Follette, Governor of Wisconsin, and Brother Sigmund Livingston, chairman of the Anti-Defamation Commission, delivered the principal addresses at the convention banquet. Brother Judge Charles L. Aarons of Milwaukee was toastmaster. In the absence of Brother Adolph ("Daddy") Freund, Brother Aaron Droock was directed by Brother Judge Gustavus Loevinger to deliver a silver loving cup, presented by the District, to Brother Freund in celebration of the fiftieth anniversary of

his election as president of the District. The retiring president, Harry Lashkowitz, and Mrs. Lashkowitz, were presented with a silver service by Brother Ben Samuels.

District No. 4 Meets at Salt Lake City

IN a Mormon city, where Jews are called Gentiles, and yet where the Mayor is a Jew, District No. 4 held its sixty-ninth annual convention.

The delegates were greeted by the Mayor himself, Louis Marcus, who is a past president of B. F. Peixotto Lodge No. 421. The response, by Lucius L. Solomons, first vice president of the Order, was such a masterpiece that arrangements were made to put it in permanent form.

A feature of the convention was an organ recital in the great Mormon Tabernacle, where Hebrew melodies were played. In honor of the fact that the Order this year enters its ninetieth anniversary, Brother David Blumberg of Los Angeles delivered a scholarly historical sketch of B'nai B'rith.

Jack Findling, Salt Lake City, was elected president of the District; Monroe Friedman, Oakland, was elected first vice-president; Alex Weinstein, Portland, second vice-president; Harry K. Wolff and Edward Zeisler, both of San Francisco, treasurer and secretary, respectively.

The Women's Grand Lodge of District No. 4, which met conjointly, elected Mrs. Rose Bertram, Santa Monica, Cal., president; Mrs. Beatrice Peale, Stockton, Cal., first vice president; and Mrs. Amelia Ravinski, second vice president.

THE Bezalel Art Institute of Jerusalem has established a permanent special department for the exhibition of all types of metal badges. The institute has requested B'nai B'rith to send it, for permanent display, B'nai B'rith badges and lodge emblems. Members of the Order who possess badges significant of B'nai B'rith conventions wherever and whenever held are urged to send them to the Membership Bureau, 40 Electric Bldg., Cincinnati, O.

SIX students graduated recently from the B'nai B'rith Bible School, sponsored by Middletown, (Conn.) Lodge No. 897, and its auxiliary. The school is conducted under the leadership of Rabbi Abraham I. Jacobson of Congregation Adath Israel.

"WESTERN Jewry's Outstanding Social Event" was the slogan used by the general committee to announce their annual B'nai B'rith picnic and outing which was held August 7 under the joint auspices of California Lodge No. 163, San Francisco, and San Francisco Auxiliary No. 1. The latter has a membership of more than 900 women.

Several thousand people attended, with large delegations from the various B'nai B'rith groups from the northern part of California. Proceeds from the event were divided between the lodge and the auxiliary, and are being devoted to the philanthropic work of both organizations.

*Good
Every Day*

**Manischewitz
MATZO**

A. Z. A. Holds Ninth Convention in Canada; First International Affair Away From Home

B'NAI B'RITH members mingled freely with their junior proteges during the Ninth International Convention of the Aleph Zadik Aleph of B'nai B'rith at Winnipeg, Canada. It was the first A. Z. A. convention to be held outside of the United States. The public events, such as the open meeting, picnic, banquet, luncheon, and dances, found the older men mingling with the youth in a measure hitherto unprecedented.

I. Adriel Fried, San Francisco, Grand Aleph Godol, delivered a lengthy report on the work of the Junior Order during the past year, and replied to the messages of welcome delivered by Winnipeg's Mayor, Ralph H. Webb, and by M. J. Finkelstein.

William Wolfe, Omaha, and Ernest Eisenberg, Milwaukee, led an interesting round table discussion of the Stern and Lurie plans for reorganization of the synagogue.

Nearly 1000 persons attended the A. Z. A. picnic. At this affair, Richard E. Gutstadt, Director of the Membership Bureau of the Order, delivered an inspiring address. Jacob J. Lieberman, Los Angeles, first vice-president of the Supreme Advisory Council, addressed the opening meeting of the convention. Philip M. Klutznick, executive secretary of A. Z. A., in a luncheon talk, declared there are no better agencies than B'nai B'rith and A. Z. A. to maintain and carry on Jewish work.

Lively discussions took place at all convention sessions. The convention recommended that A. Z. A. girls' auxiliaries be organized; that a scholarship fund replace the charity reserve fund; that junior and senior international deputies make periodic visits to various chapters and address them; that joint A. Z. A. and B'nai B'rith programs be encouraged; that Boy Scout work be sponsored by the chapters on a large scale; that chapters form Jewish libraries where none exist, as well as give lectures

THE Hillel essay contest, sponsored by Farrar & Rinehart, on "What the American Jew Can Learn From the Message of Magnolia Street," has been extended to October 1. All manuscripts must be in the hands of the Editor of the B'NAI B'RITH MAGAZINE, 70 Electric Bldg., Cincinnati, by that date.

and hold Sabbath services, and encourage Jewish culture generally; and that the A. Z. A. finance an A. Z. A. forest in Palestine.

Hyman Goodbinder, Omaha, succeeded I. Adriel Fried as Grand Aleph Godol. The convention was one of the finest in the history of A. Z. A., and was brought to a close with a banquet attended by nearly six hundred.

St. Joseph Valley Chapter No. 92, South Bend, Ind., was named as the best all-round chapter in the organization; Omaha Chapter No. 1 was second. Honorable mention went to the chapters at Minneapolis, Oakland, Milwaukee, and Denver. Lloyd Isaacson, Des Moines, won the Sam Beber award given each year to the ideal A. Z. A. member, and also an award for the Aleph who has done the most toward the revival of the Hebrew language. This is the first time that one man received two certificates of merit simultaneously. Herman Gottlieb, Milwaukee, won the Harry H. Lapidus award for the best communal work; a certificate of merit was presented to Jack H. Cohen, Winnipeg, for carrying on an intense program of religious work.

David Ostomel, Portland, won the Gold Medal and Theodore Herzl trophy for first place in the Essay Contest; William Okrent, Cincinnati, was adjudged second; and Ralph Nogg, Omaha, third. They wrote on "What America Owes to the Immigrant."

Joseph Lyons was general chairman of the committee on convention arrangements. He was capably assisted by many members of Winnipeg Chapter.

IN recognition of thirty years of faithful and unselfish service to his lodge and to the Order, Brother Joseph Stampfer, of St. Louis, was honored by Missouri Lodge No. 22 with a special "Joseph Stampfer Night." A class named after him was initiated.

MAX SHERMAN Lodge No. 1096, Litchfield, Ill., recently adopted resolutions thanking and complimenting Brother William Bensinger on his fine work for the lodge and the Order. Brother Bensinger is affectionately known in Southern Illinois as "Daddy" of the B'nai B'rith lodges and Southern Illinois Council.

Leon H. Rose Heads New Jersey Council



LEON H. ROSE

MORE than 100 delegates and friends, representing 18 lodges and ladies auxiliaries and about 1000 members from eleven counties attended the fourth annual convention of the New Jersey B'nai B'rith Council at Camden, N. J., recently.

Leon H. Rose, Camden attorney, who has for years been identified with Jewish welfare work and the Zionist movement in Philadelphia and New Jersey, was named president. Brother Rose has just compiled and published a book entitled "New Jersey State Bar Examinations—Questions and Answers," covering bar examinations of the past 18 years.

Joseph Herbach, secretary of District No. 3, received a rising vote of acclaim for his efforts in the founding of the Council. Judge Joseph L. Kun of Philadelphia delivered an oration on the practical assistance that membership in B'nai B'rith commands, and on Wider Scope work. Joseph W. Salus, past president of District No. 3, installed the officers.

YOUNG MAN, 27, single, desires permanent position of responsibility. Location not particular. Former Detroit manager of large chain store organization. At present employed by AA1 manufacturer as office manager. Thorough knowledge of office routine, credits, collections. Excellent correspondent. Ten years of actual business experience; retail, wholesale and manufacturing. Present employer closing Chicago branch. Best references. H. W. T., 3009 Blaine Place, Chicago, Ill.

Ben B'rith is Honored

SIDNEY J. SILVERSTEIN, past president of Oakland (Cal.) Lodge No. 252, has just been elected Grand Relate of the Knights of Pythias, Domain of California. This office corresponds to that of second vice-president of a B'nai B'rith District.

Brother Silverstein is the first Jew in California to be elected to this high office in 36 years. That long ago the late past president of District No. 3, Judge George Samuels, was Chancellor, and was the first Jew in California to hold that position.

Brother Silverstein is one of the leading attorneys in Oakland, and is well known for his work in communal and Jewish activities.

Hillel President Wins High Debate Honor

SIDNEY RUDY, president of the B'nai B'rith Hillel Foundation at the University of California, is the winner of the most coveted debating honor of the year at his school—the Joffe Medal.

This medal is given annually from a fund in honor of Marshall Joffe. It brings together in competition three debaters chosen from the debating squad of California and three from Stanford University. The subject is announced two hours before the debate is held.

This year the subject was: "Resolved: That France Cancel Reparations Payments to Restore European Prosperity." The best individual debater is chosen as the winner of the medal.

The annual election of officers of the B'nai B'rith Hillel Foundation at California resulted in the election of a complete woman's slate for 1932-33. Florence Hoffman, of Kansas City, was elected president; Annette Peltz, of Berkeley, Cal., vice-president, and Sylvia Rabinowitz, of Oakland, California, secretary-treasurer. Miss Hoffman and Harold Loeffler of San Diego, Cal., were judged the most valuable and effective members of the Foundation for the year.

GEORGE FEINSTEIN was the winner this year of the annual B'nai B'rith Essay Contest, sponsored by Red River Valley Lodge No. 966, Grand Forks, N. D., among the undergraduates of the University of North Dakota. The subject was "America's Debt to the Immigrant."



This is Brother and Mrs. Fred Ehrenkrantz, of Newark, N. J., who at the conclusion of President Alfred M. Cohen's stirring address on the work of the Order, delivered at the banquet at the recent convention of District No. 3 in Newark, handed the President a check for \$500 "to help the work along."

A. Z. A. Chapter Formed in Charleston, S. C.

AFTER several years of effort on the part of members of the Charleston (S. C.) Lodge of B'nai B'rith, Charleston Chapter No. 143, A. Z. A., has been formed. Among B'nai B'rith members most actively interested in this consummation were Judge Joseph Fromberg, past president of District No. 5; Maier Triest, present senior adviser to the A. Z. A.; Hyman Rephan, Milton Banov, and Max Turtlelaub.

Shortly after its formation, the A. Z. A. chapter sponsored a public debate before a capacity audience on the subject: "Resolved: That a Jewish Secular College should be Established in America."

BROTHER WILLIAM KLAPP, appointed temporary magistrate by Mayor Walker of New York last year, was recently appointed permanently to that position. Justice Klapp is a product of the public schools of New York and of New York University Law School. He was admitted to the bar in 1910. As a member of the Bronx County Bar Association he served for nearly 14 years on its practice and procedure committee. He is a past president of Rehoboth Lodge No. 38, and a past officer of District Grand Lodge No. 1. He is president of Congregation Judah Helevi.

Taunton Lodge Grows

TOURO LODGE No. 814, of Taunton, Mass., has come to life after a long period of somnolence, and has set an example worthy of being followed all over the country. Several of its leading members managed to induce an independent Hebrew Men's Social Club in Taunton to join the B'nai B'rith lodge in a body. In this way, Touro Lodge added 27 new members from a very small Jewish community. Those who brought about this amalgamation include Jacob Diamond, Paul Goldstein, Philip Mason and Samuel Wolf. Herman Mell, vice-president, brought in seven members himself.

Lively A.Z.A. Chapter Founded in Akron

FOR several years the Jewish youth of Akron, O., had been apathetic about Jewish activities. Attempts to found an A. Z. A. chapter there failed. But recently a young man named Julian V. Seltzer, from Marion, Ind., moved to Akron, entered the university there, and after more than a year of sacrifice of time and energy, succeeded in founding a club which has now been chartered as Portage Trail Chapter of A. Z. A. Four of the members are volunteer teachers in various religious schools of the city; three are active in Jewish Boy Scout work; delegations attend Sabbath services of both Orthodox and Reform synagogues; and the entire group aided the Akron Jewish Center in its membership drive.

The chapter has already sponsored B'nai B'rith meetings at which such well-known B'nai B'rith figures as Simon J. Heller, president of District No. 2; Samuel Goldstein, first vice-president of District No. 2; Richard E. Gutstadt, Director of the Membership Bureau; and Sidney G. Kusworm, member of the Executive Committee of the Order, have appeared.

The chapter sponsored one of the largest Jewish dances ever held in Akron, giving the proceeds to three local Jewish charitable institutions; subscribed to a local educational league; launched a city-wide oratorical contest; and are planning for many other activities.

"IF the teachings of the Jewish prophets Isaiah and Micah and other great Jewish prophets of peace had been heeded, we would have been spared the World War," Abraham Kollin, past president of Cleveland Lodge No. 16, told a radio audience on June 5th, the second anniversary of the Jewish Hour on Station WJAY.

AARON SAPIRO, nationally-known defender of Jewish rights, was initiated into New York Lodge No. 1 recently, and then addressed the meeting. Veterans' certificates for 50 years of membership were presented to 24 members of New York lodge at this meeting.

DR. I. I. HIRSCHMAN, past president of Huntington (W. Va.) Lodge No. 795, has been elected president of the Huntington Chamber of Commerce. He is one of the most active members of the Order in his State.

TORONTO Lodge No. 836 recently had what was described as "one of the finest meetings ever held." The occasion was two-fold; the holiday of Purim, and the Bar-Mitzvah anniversary of the Lodge. A playlet was enacted before the group, and a discourse on "Hitler—The Modern Haman" was delivered by Brother Henry Rosenberg. A modern version of Jules Verne's "Around the World in 80 Days" was presented in talkies by Brother Alex. Rogul.

Two weeks later a joint campaign for \$12,000 for the B'nai B'rith Camp was launched by the lodge. Rabbi Ferdinand Isserman of St. Louis was the guest speaker. He formerly occupied a pulpit in Toronto. All indications point to a successful campaign.

Samuel Lodge Holds Goodwill Meeting

EACH member of Samuel Lodge No. 668, Vancouver, B. C., was invited to bring a non-Jewish friend to a "Goodwill Meeting" of the lodge held recently. A large attendance was the result.

The guests of honor were James A. Beck, Deputy Grand Master of the Masonic Order of British Columbia; His Worship W. M. McKay; His Worship Paul Kerr; and the Crown Prosecutor Oscar Orr. Many of the city's leading citizens were present.

After a splendid initiation of several candidates, Mr. Beck addressed the meeting. A banquet came next, with Brother E. Goldsmith, president of Samuel Lodge, as chairman and toastmaster. Magistrate McKay and Prosecutor Orr gave brief talks after the dinner.

Many Activities Mark Cornell Foundation

THROUGH the initiative of the B'nai B'rith Hillel Foundation at Cornell University, six of the Jewish fraternities in that school gave substantial aid to the solution of the problem of student unemployment in the university. At a conference called by the Foundation, these fraternities agreed to take on extra help. This action in turn was emulated by a considerable group of the non-Jewish fraternities.

Eight of the Jewish fraternities at Cornell have conducted services under the auspices of the B'nai B'rith Hillel Foundation throughout the year. Members officiated at their service, delivered the sermon, and then participated in discussion of the sermon topics.

The classes instructed by Rabbi I. B. Hoffman, Director of the Foundation, have been regularly attended by non-Jewish students as well as by regular Hillel-goers. These courses have included Jewish history, Hebrew, Zionism, and Fundamentals of Judaism.

The 38th annual prize contest to determine the best debater at Cornell University was won by Albert E. Arent, vice-president of the Hillel Foundation. He ranks as the leading Jewish student at Cornell.

Sylvan H. Nathan, captain of the Hillel Debating Team, was the winner of the \$150 prize awarded in the New York Times Current Events Contest.

A NEW record for interest in the B'nai B'rith Hillel Foundation at Cornell was shown recently when more than 100 students applied for positions on Hillel committees for next autumn. This number included several students from each of the twelve Jewish fraternities and sororities at Cornell.

Howard Joseph, Chicago, president of Pi Lambda Phi, was elected president of the Cornell Foundation for the coming year.

KITTANNING (Pa.) Lodge No. 170 held an attractive summer dance June 23rd. The proceeds were turned over to the B'nai B'rith Home for Orphans at Erie, Pa. Mrs. Ben Lebby was general chairman, assisted by Dr. M. Rambach and an active group of local people.

JUDGE S. B. SCHEIN, judge of the Superior Court of Dane County, Madison, Wis., and member of King David Lodge No. 641, Madison, has been honored by election to Alpha Kappa Delta, national honorary fraternity of students, scholars, and active workers in sociology and anthropology. He was elected to the chapter at the University of Wisconsin.

"An exceedingly high percentage of the work of the court under Judge Schein," declared the secretary of the fraternity in announcing Judge Schein's election, "has been concerned with problems of juvenile delinquency and family rehabilitation, and it was Judge Schein's progressive and socially-forward looking handling of these cases which recommended his election to the fraternity."

A NEW wrinkle in B'nai B'rith membership activity was seen in Birmingham, Ala., recently, when four women of the local auxiliary went out and brought in twenty applications. The women were Mrs. S. L. Gerber and Mrs. Max Kimmerling, who formed one team; and Mrs. Dave Silverstein and Mrs. Bernard Corman, who formed the other. Mrs. Benjamin A. Roth was director of publicity for the drive.

BROTHER LEON C. SIMON, a member of B'nai Israel Lodge No. 188, New Orleans, has been elected to honorary membership in the Tulane chapter of Beta Gamma Sigma, national scholastic commerce fraternity. It is the first time an individual not connected with the university has been so honored. Brother Simon won the *Times-Picayune* loving cup for public service in 1913.

WILLIAM G. PHELPS, professor of classical literature at Centenary College, addressed the B'nai B'rith lodge in Shreveport, La., recently on the life of George Washington.

PINE Tree Lodge No. 817, Bangor, Maine, sponsored a fine Passover service which was broadcast over the radio. Rev. Zelig David, cantor of Beth Israel Synagogue, opened the service with a short address on the festival, and continued with a number of ancient Hebrew rituals. Goodman Gaffnowitz, president of the lodge, spoke on "Passover—to the non-Jew."

ARTHUR ADAMS, field representative of the Wider Scope, is now doing intensive work in District No. 1. He is touring Virginia, North and South Carolina, Florida, and Georgia. Early in the autumn he will proceed to Alabama.

Mr. Adams will visit practically all the B'nai B'rith lodges in these states, explain the manifold works of the Wider Scope, and enlist support for these most important B'nai B'rith undertakings, including the Hillel Foundations, Anti-Defamation League, and A. Z. A.

ISRAEL FRIEDLANDER Lodge No. 1877, Roanoke, Va., intends to concentrate this autumn on keeping up its splendid attendance record of the past. Brother M. L. Masinter is president, and is planning some interesting meetings for the future. He was recently elected president of the Lawyers' Association of Roanoke.

The lodge sponsors Boy Scout Troop No. 4. Brother Harry Kirstein is scoutmaster. Brother Ben Simon, membership chairman, has promised to keep the membership from slipping and to add new brethren this season.

Is Farming the Way Out?

(Continued from page 327)

ciently entrenched to surrender their city jobs. Be the agricultural outcome what it may, this mode of settlement will, in our judgment, be eminently worth while, if it results in nothing more than providing the worker with proper housing in healthful surroundings, where his children can come in wholesome contact with nature, where his family can escape the city's drawbacks and yet take advantage of the city's opportunities.

This need not be the sole plan on which future Jewish farm settlement shall be conducted. It fits those whose resources are too slender to venture at once into full time farming and who still have an income, reduced and irregular though that may be, from city employment.

A mode of farming which may be termed subsistence farming is coming into vogue. Here the main objective is the raising of food for family sustenance. This is a departure from the present American farm economy under which the bulk of farm produce is raised for the mar-

ket. This mode of farming presupposes farms of low price which need yield only meagre cash incomes. It is not likely to hold much appeal for our people but it may be forced upon some as a means of physical survival. It is better than starvation in the city.

Whatever mode of farming a man may choose, the important thing is to provide him with expert guidance and experienced direction from the moment he begins to think of the farm to the time when he is firmly and definitely established on it. Farming is not only a living, but a life. The new entrant must be fashioned into a thorough craftsman, and his family must be adjusted to the new way of life. With these ends in view, the Jewish Agricultural Society has evolved a comprehensive program of activities. This program embraces advice to farm seekers, protection against fraud in farm purchases, farm employment as a means of vocational training, farm loans, instruction brought to the individual farmstead, a Yiddish agricultural magazine and bulletins, student loans, agricultural scholarships, an agricultural night school for city workers, a purchasing bureau, a rural sanitation service, guidance in farm co-operation, community activities—in short, a ramified program reaching the farm aspirant, the established farmer, and the farm family. Such service is an essential ele-

ment in any scheme that seeks to rebuild, as it were, the urbanized Jew into a self-sustaining, virile husbandman.

Farming is too basic a support of our national economic structure to permit of the belief that it will remain permanently in the depths. It is not conceivable that an industry which, even in as bad a year as 1930, yielded a gross income of nine and one-half billion dollars, and which supports the largest single occupational group of our population, can succumb to the destructive forces of present day world maladjustments. There are thirty million Americans living on farms, about twenty-five per cent of the total population. There are, according to Dr. Linfield, one hundred and ten thousand Jews living in rural territory, most of whom are engaged in agricultural occupations. These constitute less than two and one-half per cent of the general Jewish population. An increased flow toward the farm would benefit those immediately concerned, even up our poorly balanced occupational composition, and strengthen the physical fibre of American Jewish life.

Among Our Contributors

JOSEPH LEFTWICH is the London editor of the Jewish Telegraphic Agency, and was the executor of Hans Herzl's estate.

GABRIEL DAVIDSON is the General Manager of the Jewish Agricultural Society.

J. Z. JACOBSON is a writer and art critic living in Chicago.

MRS. ESTELLE M. STERNBERGER is an editor of a new Jewish women's encyclopedia, and a former Executive Secretary of the Council of Jewish Women.

HAYNES A. GILBERT is a New York free lance writer and music critic.

RABBI LEON SPITZ is founder and rabbi of the Community Synagogue of Bridgeport, Conn., and the author of several books.

DR. HARRY FRIEDENWALD is a noted physician and civic leader in Baltimore.

DR. EMANUEL GAMORAN is educational director of the department of synagogue and school extension of the Union of American Hebrew Congregations.

JANE LEHRNER is a graduate of Duke University, and is now working in New York City.

JEWISH CALENDAR

5693—1932

Rosh Hashonah	Sat., Oct. 1
.....	Sun., Oct. 2
Fast of Gedaliah.....	Mon., Oct. 3
Yom Kippur	Mon., Oct. 10
1st Day of Succoth.....	Sat., Oct. 15
8th Day of Succoth.....	Sat., Oct. 22
Simchath Torah.....	Sun., Oct. 23
*Rosh Chodesh Chesvan.....	Mon., Oct. 31
*Rosh Chodesh Kislev.....	Weds., Nov. 30
1st Day of Chanukkah.....	Sat., Dec. 24
*Rosh Chodesh Tebeth.....	Fri., Dec. 30

1933

Fast of Tebeth.....	Sun. Jan. 8
Rosh Chodesh Shevat.....	Sat. Jan. 28
*Rosh Chodesh Adar.....	Mon., Feb. 27
**Fast of Esther.....	Sat., Mar. 11
Purim	Sun., Mar. 12
Rosh Chodesh Nissan.....	Tues., Mar. 28
1st Day of Passover.....	Tues., Apr. 11
8th Day of Passover.....	Tues., Apr. 18
*Rosh Chodesh Iyar.....	Thurs., Apr. 27
Lab B'Omer.....	Sun., May 14
Rosh Chodesh Sivan.....	Fri., May 26
Shavuoth.....	Weds., May 31
.....	Thurs., June 1
*Rosh Chodesh Tammuz.....	Sun., June 25
Fast of Tammuz.....	Tues., July 11
Rosh Chodesh Ab.....	Mon., July 24
Tisha B'Ab.....	Tues., Aug. 1
*Rosh Chodesh Elul.....	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

* Rosh Chodesh also observed the previous day.

** Fast observed on previous Thursday.

ACROSS THE SEAS



MEMBERS of the First Lodge of England (London) are mourning the recent death of Brother Herbert Bentwich, its first president. The lodge news bulletin said of Brother Bentwich, "though in his latter years he lived abroad (in Palestine), he maintained to the last a keen interest in the activities and progress of the lodge. In his passing the lodge has lost a distinguished brother in whose life was exemplified the ideals of the B'nai B'rith. His devotion to the Jewish cause in all its manifold aspects—religious, national, cultural, etc.—made him an outstanding figure in Jewry, and in common with the rest of the Jewish community the lodge laments the death of a noble Jew."

The late Brother Bentwich was the father of Norman Bentwich, former attorney general to Palestine, and now the first occupant of the Weizmann Peace Chair of the Hebrew University. At the 1919 Peace Conference, Brother Herbert Bentwich represented the Order.

Brother Paul Goodman delivered a short memorial address on the departed Brother during a recent meeting. At the same meeting five new members were taken into the lodge, and five more at a later meeting.

Rev. M. L. Perlzweig was elected president of the lodge at the recent annual election of officers. A. Levay-Lawrence is the new vice-president, and Julius Jung is secretary.

The lodge voted to renew its annual subscription to the Council for Jewish Adult Education, and in addition it granted a sum to the Discharged Prisoner's Aid Society.

To mark the formal entry of the lodge into its new home, an opening ceremony is being planned for the first autumn meeting after the summer vacation, at which time the presidential address will be delivered.

THE internationalism of the Jew was strikingly demonstrated last month when an American—Dr. I. M. Rubinow, Secretary of the Order—received a report printed in Italian from Reuben Kaznelson, a Jew who was born in Russia, educated in Switzerland, and is now living in Palestine, where he is the statistician for the Hadassah organization.

NOTICE

SHANGHAI, China, Lodge No. 1102, would like to be placed on the mailing list of all local B'nai B'rith lodge publications, in exchange for its own, which has just been established. Secretaries of American lodges have been requested to send all issues of their bulletins to L. Greenberg, P. O. Box No. 1604, Shanghai, China.

WORD has been received from J. Niemirower, president of B'rith in Roumania, that upon initiative of the Lodge "Or", in the city of Arad, a new Lodge has been established in the city of Timisoara (Temesvar). The new group is called "Emunah" and has been given the number 1159.

ONE of the liveliest affairs of the year for Shanghai (China) Lodge No. 1102 was the recent supper dance given by that lodge. Kosher refreshments were provided by a number of the members' wives, and there was a regular program of entertainment. D. G. M. Aronovsky was chairman and S. M. Perry, secretary, of the social committee, which also included L. Kadoorie, L. Greenberg, S. Jacobs, and E. M. Birgel.

Shanghai Lodge recently inducted five new members into its ranks.



B'nai B'rith leaders at the installation of the new lodge in Paris, France. Seated, second from left, is M. Gordon Liverman, president of the District Grand Lodge of Great Britain and Ireland, who installed the group.

SHORTLY after the foundation of its first lodge in France—Paris—B'nai B'rith has again been petitioned by a group of French Jews for a lodge charter. This time the request, signed by twenty men, comes from Mulhouse, Upper Rhine.

S. Abravanel, president of the Paris Lodge, has written that the formation of a third lodge is contemplated at Colmar, and of a fourth at Strassbourg, and that it is hoped the lodges may soon be formed in the French colonies and in the countries of the Protectorate.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ANENT MAX MARGOLIS

Editors, B'nai B'rith Magazine:

I read with great interest the short biography of Professor Max Margolis, who died in April at Philadelphia, written by David J. Galter in the May issue of the B'nai B'rith Magazine.

I desire to offer some corrections and additions. I knew Max Margolis all the time he lived in Meretz. Possibly I am today the only living being who was his "buddy" and his schoolmate, from the age of five, when we both entered the local government public school for Jewish boys, until the age of eleven or twelve, when we both left Meretz.

My father, Joseph Lazar Epstein, was the local government school teacher, and a personal friend of Max's father, Izaak ben Eliha Margolis. Though we were both of the same age, Max outshone me in studies, and graduated from the public school a year or two before I did. He was known to be an "ilu," an "opene kopf"—very studious, a bookworm, and very serious in all his boyhood days and ways.

After graduating from public school he took Latin and German from a local Catholic priest; Hebrew history and literature from my father, and mathematics and mineralogy from my late brother, Simon Epstein, who was then a student in the Vilna Rabbinical Seminary, later a Professor of Pharmacy in Backu University, in Chicago.

Max Margolis seldom played with us boys, but he was eager to come to our house to tell us what he read—about the wild west in America, or about Abraham Lincoln, whose biography my father wrote in 1865. I do not know why Mr. Galter gives so much credit to the Catholic priest for Max's secular education. I am fully satisfied that his father as well as my father did much more for him; their educational standards were higher. Max's father was a highly educated man, learned in Hebrew and several modern languages; he devoted a good deal of time to his son's education.

After completing his schooling in Meretz, Max moved, with his parents, to Kovna, where he tried to pass an examination to enter the local Gymnasium. It seems he did not pass. When I went to Kovna for the same purpose soon after I learned that Max had left for Berlin. I never had the opportunity of meeting him in this country.

Here are also a few words about his father. Izaak Margolis was one of the most beloved and intellectual persons in Meretz. He was highly respected for his great knowledge of Hebrew, and he occupied his self by giving private lessons to wealthy youths. He also served as a correspondent for the Hebrew periodical, "Ha-Melitz," and published some books in Hebrew.

Meretz is not a village, but a city, with a government Jewish public school as well as a school for Gentiles. When my father wrote the history of Russia in Hebrew and published it in 1872, Izaak Margolis worked with him on that volume. Izaak Margolis had a distinctive personality, and as a Hebrew scholar was regarded as being above even the Rabbi, whose office he declined because of the fact that he wanted to move to a larger city to give

his son a more complete education. Max's mother (I don't remember her name) was a very fine woman, a close friend of my mother's.

It seems to me that the story of Max running away from his home is not true. His parents took good care of him all the time.

Danville, Ill. Benjamin J. Epstein.

OTIS SKINNER AS "SHYLOCK"

Editors, B'nai B'rith Magazine:

I am convalescing after quite a period of illness, and I miss my B'nai B'rith lodge contacts due to my inability to take my place as yet in its affairs and attend meetings.

It is fortunate, therefore, that we have the B'nai B'rith Magazine as an informant of lodge doings here and everywhere to offer encouragement, pleasure, and constructive thought. The latest issue, as always, is very interesting and enlightening.

May I also add a word about Otis Skinner, the noted actor who has returned to us in "The Merchant of Venice"? In a theatrical editorial he expressed himself very broadly in the belief that the Jew as "Shylock" be not portrayed as in the past, especially the "Shylock" of Booth, but that the actor should bring out the action of the Jew in the truer meaning, and not in the offensive and damaging interpretation, which is not just.

Dayton, Ohio. D. Goldzwig.

POLITICAL CORRECTION

Editors, B'nai B'rith Magazine:

An editorial in the June issue of the B'nai B'rith Magazine, commenting on the nomination of Gilbert Bettman for United States Senator in Ohio and Judge Henry Horner for Governor in Illinois, contains this statement: "In neither State had a Jew ever before been a candidate for a senatorship or a governorship."

May I call your attention to the fact that in 1900 Samuel Alschauser, now Judge in the Circuit Court of Appeals for the seventh district, was the Democratic candidate for Governor of Illinois. He received more votes than had theretofore been received by any Democratic candidate for Governor of Illinois. He received more votes in Chicago and Cook County, which he carried, than were received by President McKinley, and he ran 19,000 votes ahead of the Democratic candidate for President in Illinois.

Chicago, Ill. Julius M. Kahn.

A DELEGATE SPEAKS

Leopold Strauss, of Montgomery, Ala., sent Mr. Bernard Postal the following letter shortly after the June issue of the B'nai B'rith Magazine appeared:

"I take this method of introducing myself to you as the Leopold Strauss whom you mentioned so frequently in your article 'Jews in National Political Conventions,' which appeared in the June issue of the B'nai B'rith Magazine.

"You certainly did a good job of it; it must have taken a lot of time to gather all that information. I appreciate your fine effort.

"Again I wish to congratulate you on your splendid article, which is history itself."

WRITER OMITTED DELEGATES

Editors, B'nai B'rith Magazine:

In the article, "Jews in National Political Conventions," by Bernard Postal, in the July number of the B'nai B'rith Magazine, you say that in 1916 there were only fourteen Jewish delegates to the Republican National Convention. You missed the writer. I was a delegate from Indiana.

Ligonier, Ind. A. B. Mier.

Editors, B'nai B'rith Magazine:

In the July issue, you gave a list of the various Jewish delegates to Republican National Conventions. We have a citizen in Fort Smith who has been a member of B'nai B'rith for possibly thirty or forty years. His name is Lewis Friedman, and he was a delegate to the Chicago Republican Convention in 1904, when Roosevelt was nominated. He represented this District in Arkansas. His name was not mentioned in the article.

Fort Smith, Ark. Louis Cohen.

A "REGULAR" READER NOW

Editors, B'nai B'rith Magazine:

I was particularly struck by the many interesting articles in the last issue of the B'nai B'rith Magazine. I am now getting and reading it regularly.

Benjamin Glassberg, Director,
The Federated Jewish Charities,
Milwaukee, Wis.

ON MISSIONARIES

Editors, B'nai B'rith Magazine:

The proselytizing attitude should never be taken. It is not a fair one, especially when the other has a faith of his own. But even when one does not claim any faith, the Christian should not try to make him share the benefits of his religious achievements. The Rev. Dr. Harry Emerson Fosdick has remarked somewhere that the members of an orchestra would not try to coerce people into the appreciation of music by breaking their violins over their stupid heads; they would simply play the music.

It is a very natural and human temptation to make people sympathize with us—be it on politics, cooking, arts, or religion. It generally starts from a very generous impulse. I have come in contact with Moslems, Roman Catholics, representatives of various Christian sects, including Spiritualists; I have known many unbelievers. It seems to me that we must be very careful when accusing somebody of evangelizing. One has the sentiment of his orthodoxy, or the steadfastness; to him a heterodox soul is automatically worthy of his complaint. But he knows the repulsion of many an unbeliever for any new kind of faith—chiefly if he has been recently converted himself. What is he going to do, if not insinuate, under the cover of discussion and literature, what he believes to be the only salvation? We must look at the proselyte with generosity. Someone has remarked how hard and difficult a step in education it is to recognize difference without interpreting it in attitudes of aggression. When relating the fact that Christians assault their fellowmen's faith, there should not be any aggressive bitterness. Just bitterness.

Angelbert Quesney,
University of Delaware.
Newark, Del.



Feminine Logic

ISAAC, after a long and painful experience, decided that no one ever grew rich from playing the races.

"Gambling," he sighed to Leah, his wife, "is too risky; I'm going to give it up. One gains one day and loses the next."

"That's easy, then," chirped Leah. "Play every other day."

Sweet But Myopic

RACHEL: "Isn't your little son sweet! He told me I was pretty!"

Hannah: "Did he? I must take him to an oculist tomorrow."

The Poor Thing

MRS. Newrich: "I think the Levys, our next door neighbors, must be as poor as church mice, Henry."

Mr. Newrich: "What makes you think that?"

Mrs. Newrich: "They can't even afford one of those mechanical pianos; their daughter is taking lessons by hand."

Foul Humor

AARON approached a market stand on which some questionable looking fowls were offered for sale.

"What do you sell these for?" he asked the vendor.

"I sell them for profits," answered that individual sarcastically.

"Is that so?" answered Aaron in feigned surprise. "I'm glad to know they are prophets. I took them for patriarchs."

A Difference

ONE of little Jakey's neighbors was Mickey McGuire, the tough boy of the neighborhood. Mickey always wanted to fight, and Jakey always had to run away to escape a beating. Jakey's retreats became so notorious that finally his own mother taunted him with being a coward.

"Aren't you ashamed of yourself, Jakey," she would ask, "running away from that little boy next door

WITH the long hot summer nearly over, this is a good time to bestir yourself and send in some good Jewish jokes to this page. Those whose contributions are printed here will receive new books as prizes. The following are winners this time: Barcus L. Jaffe, Philadelphia; Max Bogner, Sacramento, Cal.; Ruby Friedman, Montreal, Can.; Morton Adinoff, Port Huron, Mich.; Clarice W. Mertz, New York City; Mrs. Boris Brutskus, Berlin, Germany; A. R. Spielberger, Atlanta, Ga.

who is no bigger than you are?"

"All right, mother," finally declared Jakey in desperation. "I'll tell you what. I'll promise that, beginning with New Years, I won't let Mickey scare me any more. Beginning with New Years, I'll stay and fight him!"

"That's the way I like to hear you talk," answered his mother, who hated to see Jakey fight, but who knew that Mickey was only a bully and needed but one fight to cure him of his pugnacity.

But alas! the day after Rosh Hashonah, Jakey came fleeing home just as before.

"Jakey!" cried his mother sharply. "I thought you promised me that beginning with the New Year you wouldn't be afraid of Mickey any more!"

"But mother," gasped Jakey, "I meant *his* New Year!"

He Was Touched, All Right

A SINGER at an afternoon tea had just finished "My Old Kentucky Home." Mrs. Samuels, the hostess, noticed that one of her guests was weeping in a remote corner. She went over and inquired in a sympathetic voice, "Are you a Kentuckian?"

"No, ma'am," was the quick answer. "I am a musician."

Grasp Opportunity—

MIRIAM: "Sam, here is your ring. I find we are not suited to each other."

Sam: "Tell me the truth—do you love another?"

Miriam: "Yes."

Sam: "Tell me his name—I insist!"

Miriam: "Do you want to harm him?"

Sam: "No; I want to sell him this ring."

He Agreed with Him

DR. STEIN walked out of his patient's room with a worried look on his face.

"I don't like the looks of your wife," he sighed to Mr. Greenberg.

"Neither do I, doctor," answered Greenberg, "but she takes good care of the children and keeps the house tidy, so what can I do about it?"

It's A Wise Child

"MAMA," announced eight-year-old Marcus one day, "I'm going to join a book-of-the-month club."

"Why, what in the world do you mean?" asked the boy's mother in surprise.

"I'm going to take down the Jewish jokes that grandpa tells and send them to the B'nai B'rith Magazine, and get a book every month!"

Efficiency

BEREL, fresh from the "old country," with a brief smattering of the English language, was being initiated into the grocery business by his more Americanized brother. One day Berel attempted to wait on a customer.

"Give me a pack of those cigarettes, a box of matches, please," said the customer, pointing to his favorite brand of smokes.

Berel handed the customer the cigarettes, a box of matches, and then started on an extensive search of the entire store. His brother asked him what he was looking for.

"I gave the customer his cigarettes and matches," Berel replied in Yiddish, "and now I'm looking for the 'please'."